



3 1761 03557 5026

HISTORICAL AND DESCRIPTIVE GUIDE

TO THE

ABBEY OF ABERBROTHOCK.

BY

CHARLES E. LAWSON.

ILLUSTRATED WITH 24 VIEWS OF THE ABBEY.

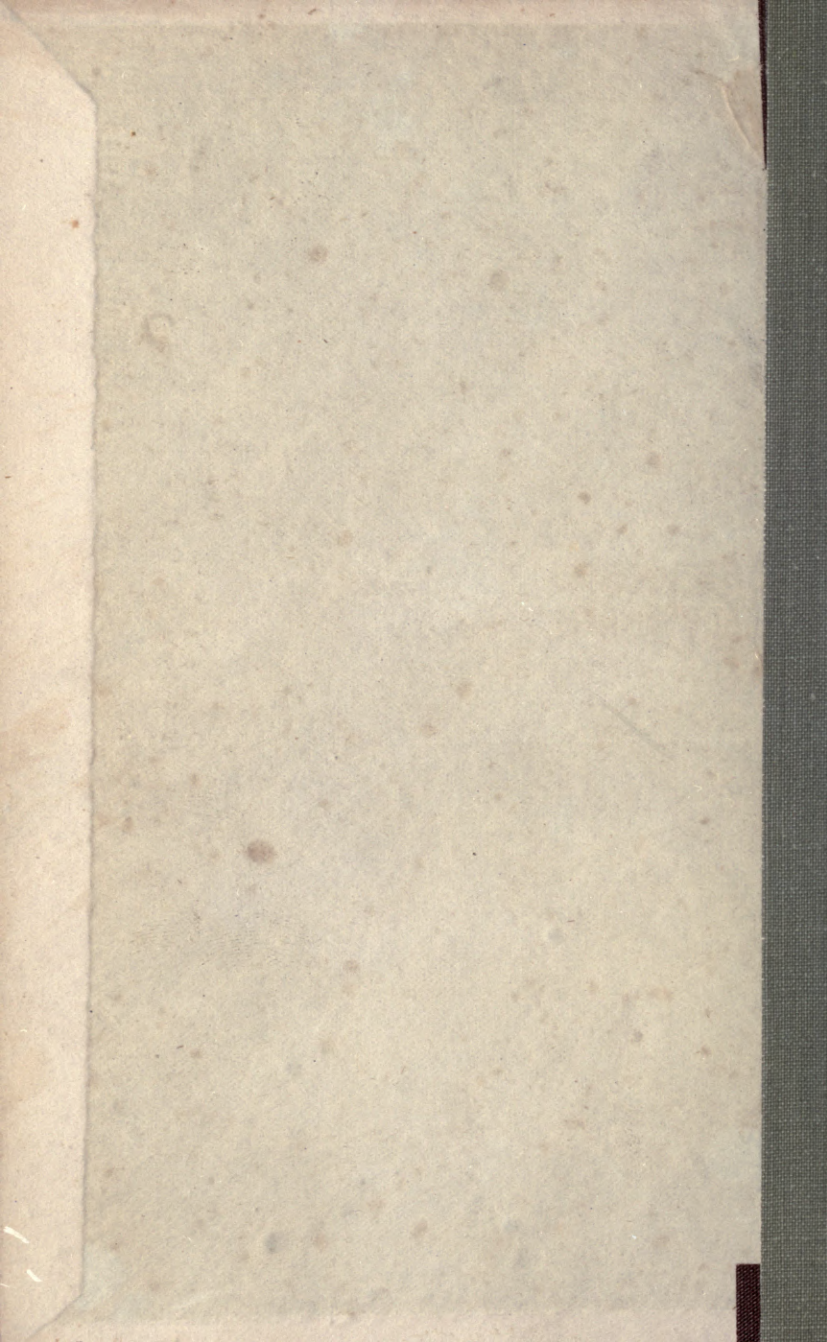
ADDED
FROM THE MSS.

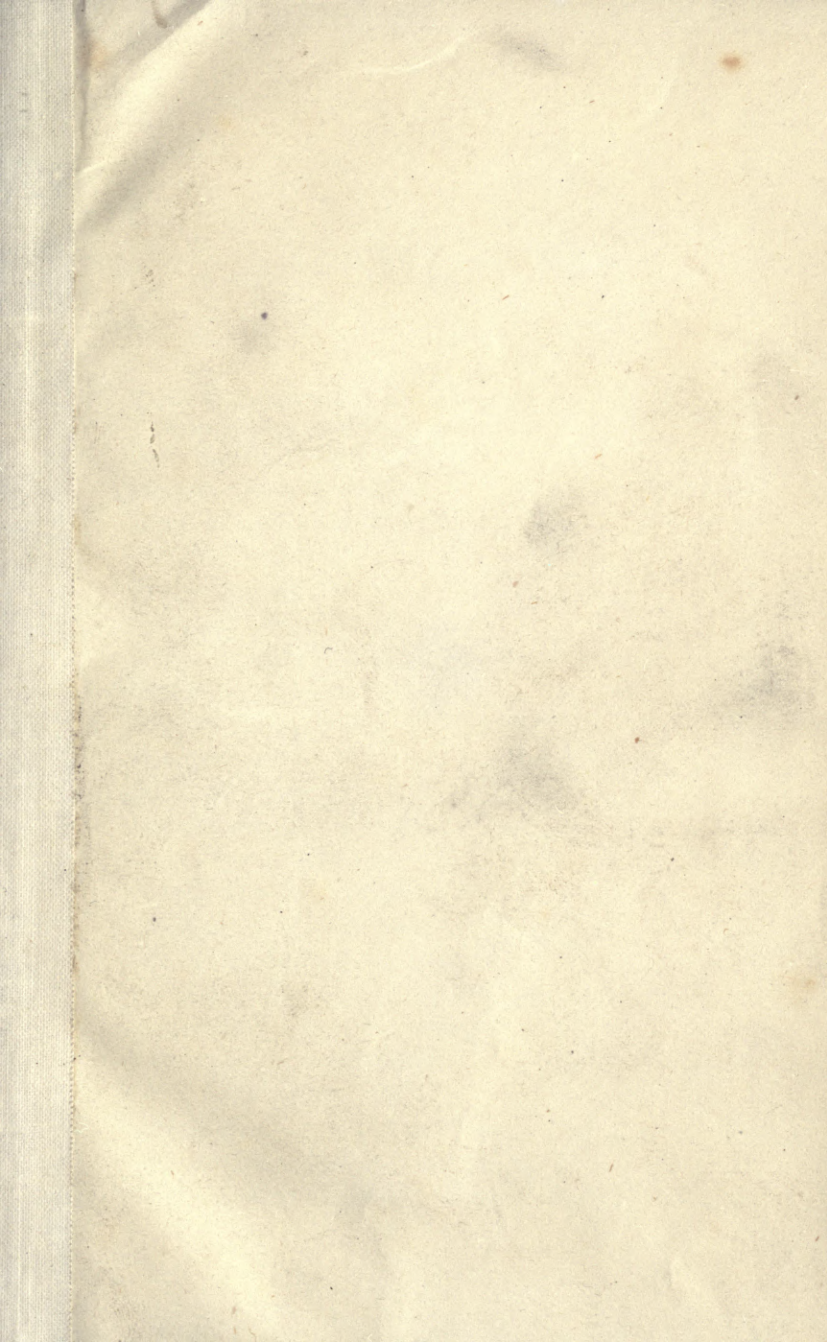
DUNDEE:

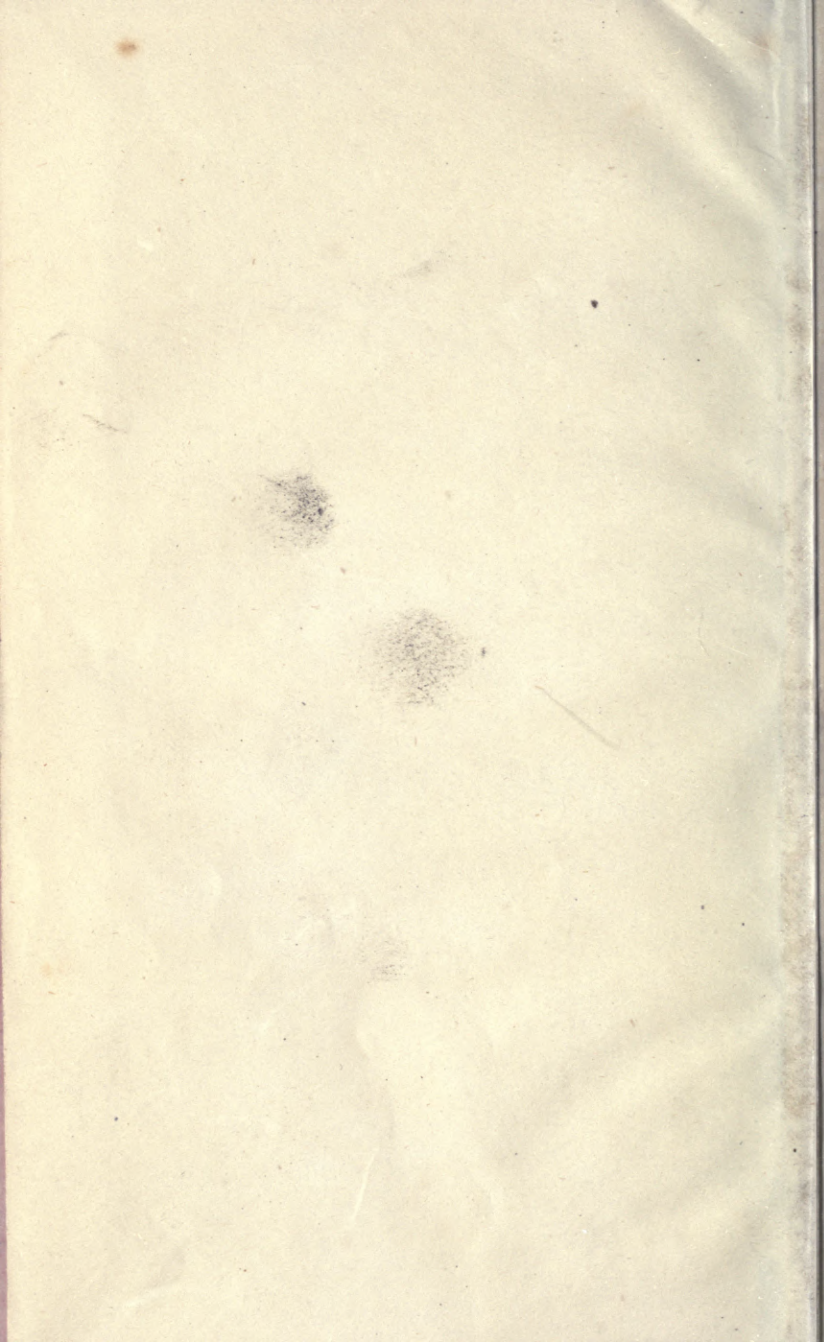
PUBLISHED BY CHARLES E. LAWSON,

ENGRAVER AND LITHOGRAPHIC PRINTER,

132 MURRAYGATE.







ILLUSTRATIONS

1. Map of the United States

2. Map of the United States

3. Map of the United States

4. Map of the United States

5. Map of the United States

6. Map of the United States

7. Map of the United States

8. Map of the United States

9. Map of the United States

10. Map of the United States

11. Map of the United States

12. Map of the United States

13. Map of the United States

14. Map of the United States

15. Map of the United States

16. Map of the United States

17. Map of the United States

18. Map of the United States

19. Map of the United States

20. Map of the United States

21. Map of the United States

22. Map of the United States

23. Map of the United States

24. Map of the United States

25. Map of the United States

26. Map of the United States

27. Map of the United States

28. Map of the United States

29. Map of the United States

30. Map of the United States

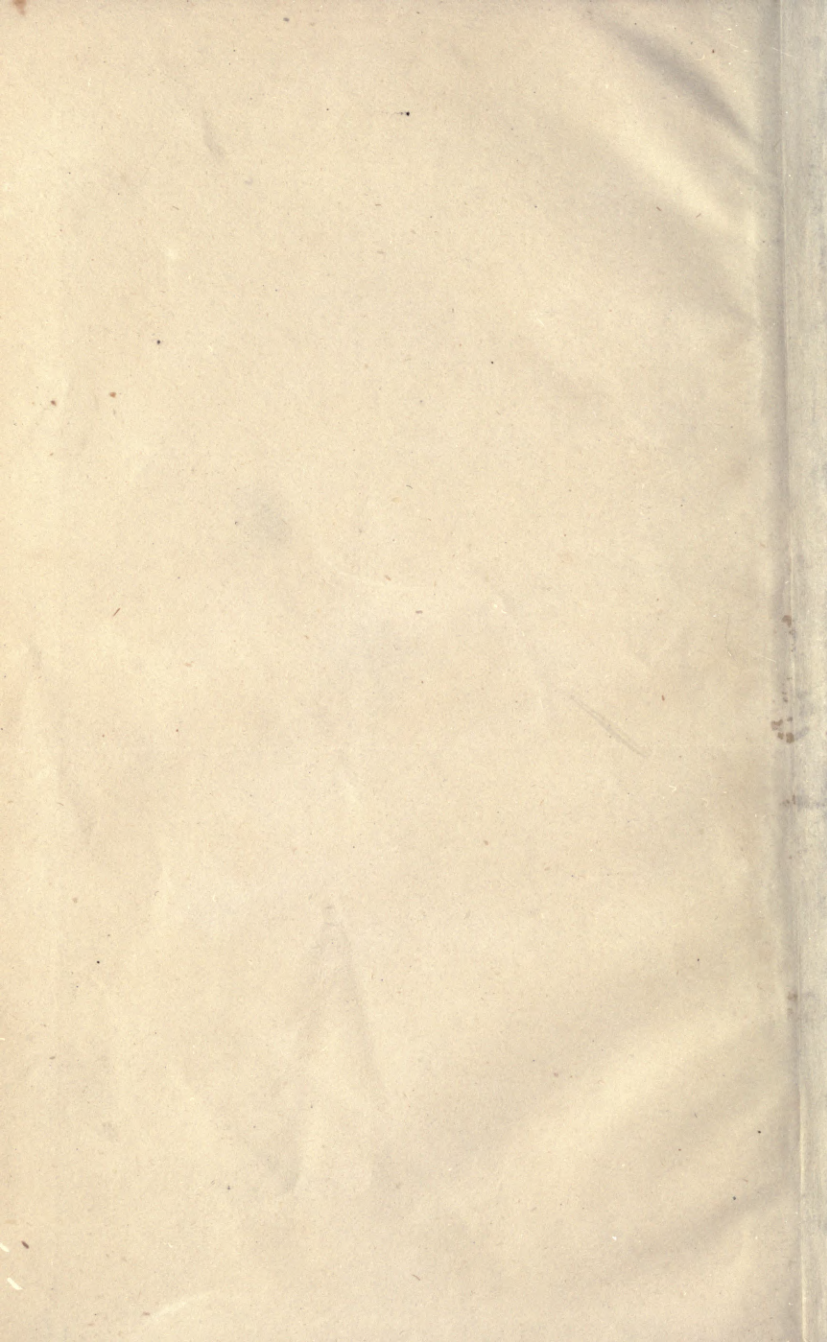
31. Map of the United States

32. Map of the United States

33. Map of the United States

34. Map of the United States

35. Map of the United States



ILLUSTRATIONS.

Abbey of Arbroath in 1320 (restored),	-	}	Frontispiece.
Reception of King Robert Bruce by Abbot Bernard.			
Great Western Door,	- - - -		do.
Arbroath Arms (vignette),	- - - -		Title page.
Abbey of Arbroath in 1693 (Slezer),	- - - -		Page 43
Interior of West End,	- - - -		„ 46
Western Door and Towers,	- - - -		„ 47
Door north side of the Nave,	- - - -		„ 48
Interior of Abbey Church, looking West (restored),	- - - -		„ 49
Interior of South Transept,	- - - -		„ 50
Interior of Great Kitchen, Abbot's Hall,	- - - -		„ 51
Entrance to the Vestry,	- - - -		„ 52
Interior of Vestry,	- - - -		„ 53
Great Gatehouse of the Abbey,	- - - -		„ 54
Upper Room in the Castle,	- - - -		„ 55
Ruins, looking to the High Altar,	- - - -		„ 58
Gallery above Western Door,	- - - -		„ 66
Ruins of Abbey, from South-east,	- - - -		„ 70
Town and Abbey of Arbroath, 1693 (Slezer),	- - - -		„ 71
Ruins of Abbey, from High Street,	- - - -		„ 72
Ruins of Abbey, looking West,	- - - -		„ 73
Statue of William the Lion,	- - - -		„ 74
Statue supposed to be that of Thomas à Becket,	- - - -		„ 75
Sculptured Stone from the High Altar,	- - - -		„ 76
Sculptured Stone, Capitols, and Carved Wood,	- - - -		„ 77

P R E F A C E.

THE want of a good and cheap Guide to the Abbey of Arbroath has been long felt by visitors. I have accordingly endeavoured in the following pages to supply, in a succinct and connected form, such a history of this once magnificent edifice as shall, I trust, prove useful to the tourist and the general reader.

I beg to express my acknowledgments to Mr MILLAR, Arbroath, for his kind permission to make use of his very excellent work, "Arbroath and its Abbey," without which I could not have undertaken the publication of the present volume. The list of the Abbots, as also a great variety of interesting matter scattered throughout the following pages, are compiled from Mr MILLAR'S work.

I may also state that the illustrations, with the exception of four, are all from drawings taken from the ruins by the author. The Abbey of Arbroath in

1693, and the Town and Abbey of same date, are copied from SLEZER's "Theatrum Scotiæ," in the Advocate's Library, Edinburgh. The restored views are from descriptions in the text of that work, and from the ruins.

C. S. L.

CONTENTS.

CHAPTER I.

Page

Arbroath: its situation: derivation of name: condition till the foundation of the Abbey: its first Charter: Charter of King John: Charter of King James VI.: Arbroath a Burgh Royal and Burgh of Regality, &c.,	- - - - -	9
---	-----------	---

CHAPTER II.

King William I. a prisoner in England and Normandy: homage to Henry II. for his deliverance: release of William: he builds a Church at Aberbrothock, and dedicates it to Thomas à Becket: the first Monk installed in the Abbey: land grants and revenues to the Abbey: death of the royal founder: death of his Queen: place of burial,	- - -	14
--	-------	----

CHAPTER III.

List of the Abbots,	- - - - -	19
---------------------	-----------	----

CHAPTER IV.

Biographical Notices or Memoranda of the preceding Abbots,	- - - - -	22
--	-----------	----

CHAPTER V.

Causes of Dissolution,	- - - - -	44
------------------------	-----------	----

CHAPTER VI.

Description of the Abbey Building, &c.,	- -	46
---	-----	----

CHAPTER VII.

Page

Altars in Abbey Church, - - - - -	58
-----------------------------------	----

CHAPTER VIII.

Revenues and Endowments of the Abbey : possessions of the Monks, - - - - -	60
--	----

CHAPTER IX.

History and style of Abbey Buildings when finished : mixture of Norman and early English architecture : accidents during the Romish period : damages done at the Reformation : greater destruction since that time, - - - - -	65
---	----

CHAPTER X.

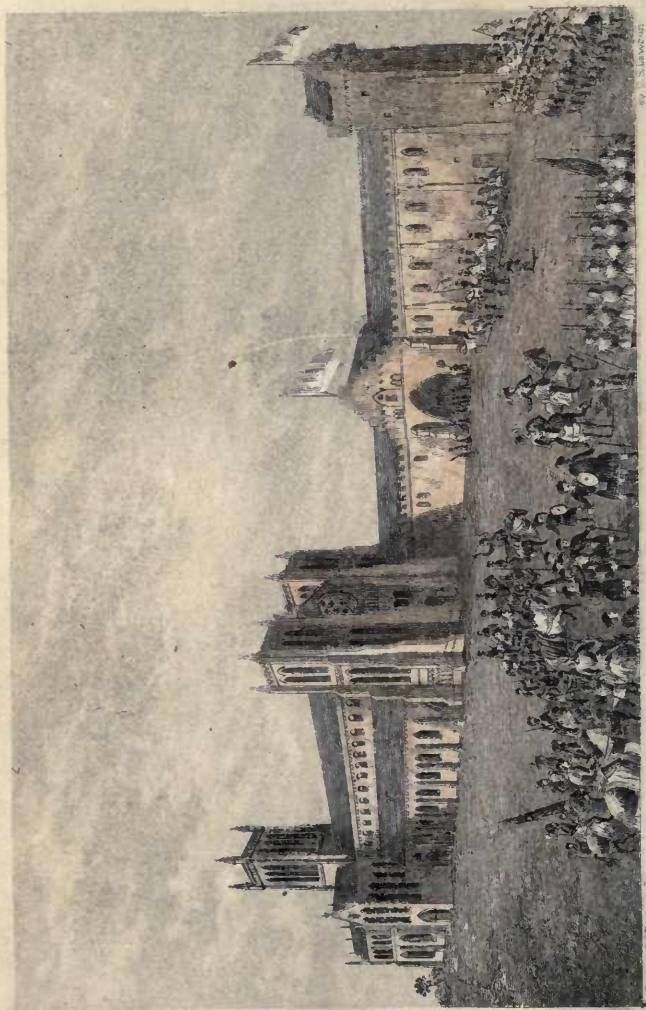
Ruins of the Abbey : Excavations of the interior of the Ruins : Relics of Antiquity found : statues, graves, &c., - - - - -	71
---	----

CHAPTER XI.

Seals of the Abbey, - - - - -	78
-------------------------------	----

ОБЩЕЕ ПОСЛАНИЕ КЪ РАССУЖДАЮЩЕМУ СЕБЕ

ОСНОВАНІЕ НА ПРАВО



ABBAY OF ARBROATH IN 1320.

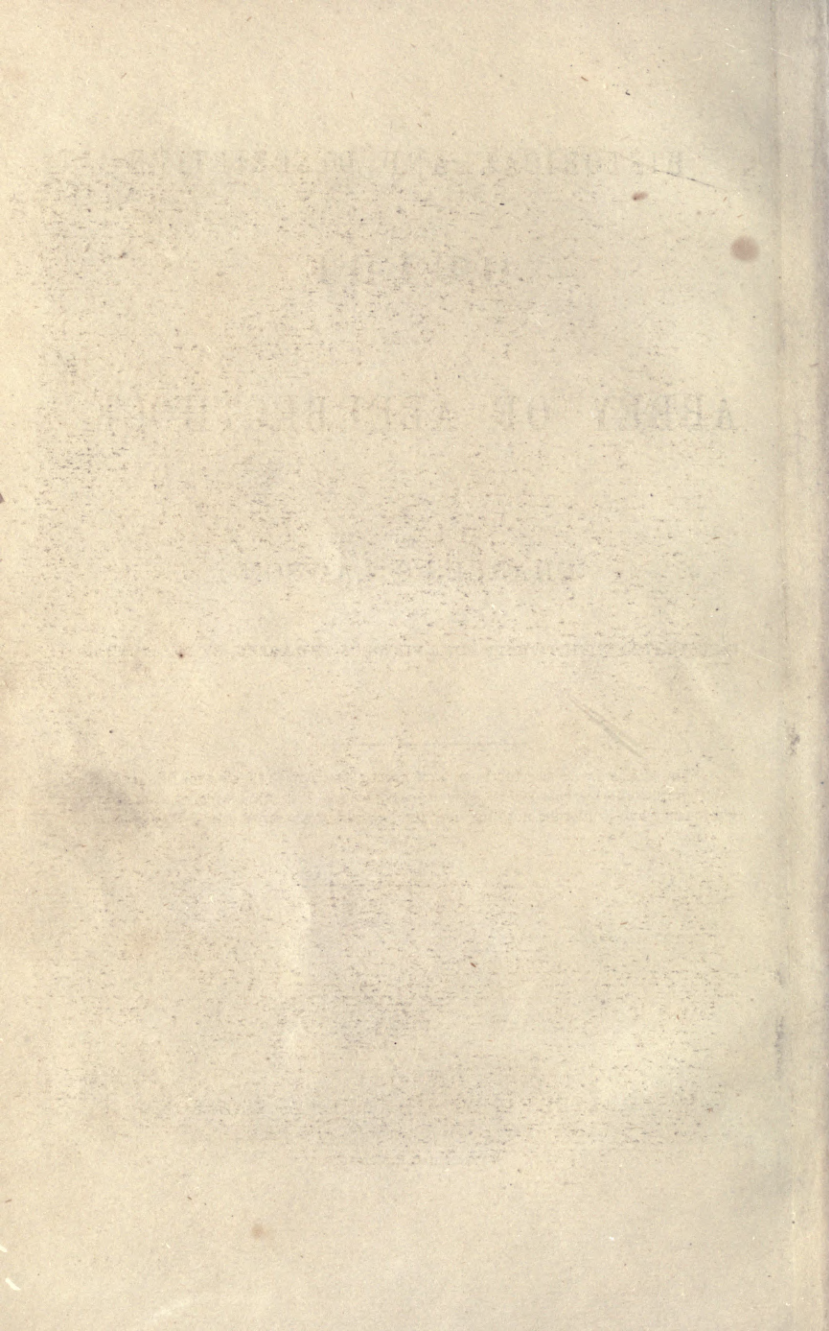
RECEPTION OF KING ROBERT BRUCE BY ABBOT BERNARD.

GUIDE

TO THE

ABBEX OF ABERBROTHOCK

G. SLINSON
DURHAM



~~HEWLETS~~
HISTORICAL AND DESCRIPTIVE

G U I D E

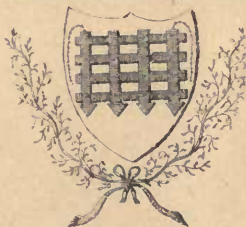
TO THE

ABBEY OF ABERBROTHOCK.

BY
CHARLES S. LAWSON.

ILLUSTRATED WITH TWENTY-FOUR VIEWS OF THE ABBEY, BY THE AUTHOR.

"The Monastery of Aberbrothock is of great renown in the history of Scotland. Its ruins afford ample testimony of its ancient magnificence. I should scarcely have regretted my journey had it afforded nothing more than a sight of Aberbrothock."—Dr JOHNSON.



386987
25.11.40

DUNDEE:
PUBLISHED BY CHARLES S. LAWSON,
ENGRAVER, LITHOGRAPHER, AND PRINTER,
132 MURRAYGATE.

1868.

DA
890
A5L3



HISTORICAL AND DESCRIPTIVE
GUIDE
TO THE
ABBAY OF ABERBROTHOCK.

CHAPTER I.

Arbroath : its situation : derivation of name : condition till the foundation of the Abbey : its first Charter : Charter of King John : Charter of James VI. : Arbroath a Burgh Royal and a Burgh of Regality, &c. .

ARBROATH or ABERBROTHOCK is a parish containing a royal burgh of the same name, on the coast of Forfarshire. It is bounded on the north by St. Vigean's parish, on the east by the German ocean, and on the south and west by Arbirlot parish. Arbroath is a market town, a seaport, a seat of manufacture, and an important keypost of railway communication. It lies 17 miles east of Dundee, $12\frac{3}{4}$ south of Montrose, $13\frac{3}{4}$ south of Brechin, 15 south-east of Forfar, and 56 north-east of Edinburgh. The town is built along the shore at the estuary of the Brothock, in a small

plain nearly surrounded with a circle of eminences in the form of an amphitheatre, which command an extensive prospect of the Friths of Tay and Forth, the Lothian hills, and the elevated parts of Fifeshire. From the higher grounds in the vicinity, it is said that in clear weather the hills of Northumberland may be discerned. The situation of the town on the Brothock no doubt gave rise to its name, which appears to be derived from the Gaelic *Aber*, a march, and *Brothock*, the bosom, forming when united Aberbrothock, corrupted or shortened into Arbroath. "Aber," says one authority, "is an old British word signifying the fall or emptying of a lesser water into a greater, as of a brook into a river, or river into the sea." Aber is also said to signify the mouth of a river. The Gaelic word Aber also signifies strength, and the term has thus been applied to denote capital cities, such as Aberdeen, Abernethy, &c. The history of Arbroath must, to a great extent, be sought for in the records of its Abbey, as, previous to its erection, the history of the place, if not fabulous, must be to a great extent matter of inference. In fact, there is no reference to its existence as a town or village earlier than the reign of King William, although the Church of St. Vigean is mentioned as existing nearly two centuries prior to the foundation of the Abbey. The most important event in its early history was undoubtedly its choice by King William as the site of the magnificent monastery which he erected in honour of

his early friend, Thomas à Becket. At that period, and long after, Arbroath must have consisted of a few scattered huts or cabins of wood and mud, without the slightest regard to order or arrangement. No direct evidence can now be obtained as to the erection of any particular part of the town earlier than 1303, although there can be no doubt that long before that time a considerable number of houses had been added to the scattered few already existing, and that these were built with greater regularity, and also closer to the precinct wall of the Abbey for shelter. Arbroath is a burgh of ancient erection, its first charter having been granted by King William I. about the time he completed the erection and peopling of the Abbey, but this and other charters were carried away during the minority of James VI. by George Douglas, Bishop of Moray, who was at that time postulated to the commendatorship of the Abbey, and never again recovered. It is said, however, that there is a charter extant granted by John, King of England, at Westminster, 4th February 1204, in favour of the Abbots and burgesses of Arbroath, authorizing them to trade and buy and sell their own proper goods in all parts of England, except London. The town charter of Arbroath was granted by James VI., dated Holyrood, 3d November 1599, and is commonly termed a Charter of Novodamus, although it contains something more than a mere renewal of former grants. Among other things, it conferred upon the magistrates the usual

feudal jurisdiction with regard to courts and their issues, not even excluding the power of pit and gallows, or of life and death ; but, with the reforms of subsequent ages, the powers and provisions of this charter have passed away, and the municipal privileges of Arbroath are the same as those of the other towns of Scotland. It is uncertain when Arbroath was erected into a royal burgh, although from the time of King David II., in 1351, it appears to have enjoyed immunities similar to those of royal burghs. By the charter of David, the regality of Arbroath and its burgh were declared to be free, and also custom free, and entitled to pass its exports of tallow, hides, wool, &c., by virtue of its own kirket, as fully as was the case with the King's burghs ; but it did not hold the rank of a royal burgh with right of representation in Parliament till the sudden downfall of the powerful house of Hamilton in 1579. Upon Hamilton's outlawry the Abbey and lordship were held as vacant, and, falling into the King's hands, he became the superior of the burgh and other dependencies. The Commissioner of Arbroath appeared for the first time in Parliament on the 20th October 1579, and again in the following year on the 11th November, but the town does not appear to have been again represented till 1644. In the Parliament of King Charles the First, Arbroath was styled a burgh or barony, and a burgh of barony and regality, the bailies of which the Earls of Panmure had the power of appointing.

From these and various other documents, it is evident that Arbroath was first a burgh of barony, then a burgh regality, and latterly a royal or parliamentary burgh. The regality burgh ceased to exist in 1748, by virtue of the Act of Parliament which abolished hereditary jurisdiction.

CHAPTER II.

King William I. a prisoner in England and Normandy : homage to Henry II. for his deliverance : release of William : he builds a Church at Aberbrothock and dedicates it to Thomas à Becket : the first monk installed in the Abbey : land grants and revenues to the Abbey : death of the royal founder : death of his Queen : place of burial.

IN the year 1173, King William First of Scotland was a prisoner in England, but was afterwards taken for greater security to the Castle of Falaise, in Normandy, where the wily sovereign of England kept him in durance for several months. The prize was a valuable one, and well did King Henry know how to turn the custody of his royal prisoner to his own advantage. Accustomed often, and perhaps lightly, to do homage for fiefs held of foreign princes, the nobles and rulers of Scotland did not scruple to barter the independence of their country for the liberation of their sovereign ; nor did a king of Scotland, surnamed the Lion, scorn to accept freedom upon terms so humbling. This most ignominious bargain was ratified at York, when Henry of England received from William of Scotland homage for all his domains. The King's brother, David, Earl of Huntingdon (who built the cathedral church of Dundee), and other Scottish nobles and prelates, were retained as hostages, an

oath of fealty being exacted from them to Henry, as their liege lord. The royal fortresses of Berwick, Roxburgh, Jedburgh, Edinburgh, and Stirling, were also pledged to the English monarch. King William returned from his eighteen months' captivity in England and Normandy on the 8th December 1174, and shortly thereafter married the Lady Ermengarde, who was descended from an illegitimate daughter of the grandfather of Henry, receiving with her as a peace-offering the Castles of Berwick and Roxburgh. We find that by 1178 he had built a Church at Aberbrothock, which he dedicated to the memory of Thomas à Becket, Archbishop of Canterbury, his early and bosom friend, who had been recently murdered by the too obsequious barons of Henry of England. When completed, the royal founder besought from Kelso Abbey a company of monks of the rule of St. Benedict. Reginald, a fellow, was solemnly installed as the first Abbot, in presence of the King, the Bishop of Aberdeen, the Bishop elect of Brechin, the Prior of Restennet, and a great many grandees, the Archdeacon of St. Andrews being present to bless the Abbey. The King conferred on the Abbey the village of Arbroath, with the lands now forming the parishes of Arbroath and St Vigean, and the Parish Church; as also a considerable part of the possessions of Gilchrist, third Earl of Angus, the most powerful noble of the district, as a punishment for having in a fit of jealousy strangled his wife, who was the sister

of the King. These gifts probably consisted of the estates or shires (now the parishes) of Dunnichen and Kingoldrum, the territory of Athenglas (near Kinblethmont), and which, with the parishes of Aberbrothock and Ethie continued to form the principal part of the Abbey possessions during all its history. About the same time, the royal founder conferred upon it half of all the tithes belonging to the Culdees, the Monastery of Abernethy, with the College at the same place, belonging to them, and all the Chapel land, offerings, and revenues of every kind; while Laurence, second Lord of Abernethy, ancestor of the Lords Abernethy of Saltoun, and of the present noble family of Saltoun, granted the Parish Church of Abernethy, with its emoluments, to the Abbey, which grant was confirmed by the King. In the year 1179, Fergus, Earl of Buchan, erected the Benedict Priory of Fyvie, Aberdeenshire; and the same year, with the approbation of the King, annexed it as a dependent call to the Abbey. Some vestiges of the Priory still remain, within a short distance of Fyvie Parish Church. About the year 1188, Richard de Melville granted to the Abbey ten acres of the lands of Kinblethmont, near Arbroath, and about the same time Thomas de Lundie—ancestor of the family of Durward—Keeper of the Palace to William, granted the Church of Kinernie, in the district of Mar, Aberdeenshire, and likewise the forest of Orphack, lying between the river Don and Canniewater in the same

county. About the year 1200, David, Earl of Huntingdon, a short time after his return from the Crusades, granted to the Abbey a toft of land in his burgh of Dundee, which the King, his brother, had a short time before bestowed on him. About the year 1207, the famous Gilchrist, Earl of Angus, granted to the Abbey the Churches of Kirriemuir, Monifieth, Murroes, and Mains. These large grants of land enabled the Church and other Abbey buildings to be completed in a comparatively short space of time. King William, in a journey from the north, came by the Abbey of Aberbrothock, to view the work of that house how it went forward, commanding those that were overseers and masters of the work to spare no cost, but to bring it to a state of perfection. The consequence was, that the Church, begun previously to 1178, was sufficiently advanced in 1214 to be the burial place of the royal founder, who, worn out with old age, died at Stirling on the 4th December of that year, in the 74th year of his age, and in the 49th of his reign. He was buried before the high altar, within the choir, and the erection of the south transept was completed in time to admit of the interment in that part (before the altar of St. Catherine) of Gilchrist, Earl of Angus, who was advanced in years at the date of the foundation. In 1225, Queen Ermengarde, consort of William, erected, in conjunction with her son, Alexander II., the Abbey of Balmerino, and at her death, in

1233, was buried before the high altar in the Church of the Abbey of Balmerino. Alexander II. granted twenty-seven charters to the Abbey of Arbroath, seven of which bear to be executed at Forfar. This monarch's gifts to the Abbey, his father's favourite religious house, were very liberal. In the year 1225, Malcolm, fourth Earl of Angus, granted some lands in Kirriemuir; and Matilda, his daughter, and Countess of Angus in her own right, granted the whole of the lands lying on the south side of the Church of Monifieth, which, previous to the grant, were the property of the Culdees, to whom also the church belonged. In the year 1254, Patrick Maule of Panmure granted the lands of Brax, in the barony of Panmure; and his descendant, Sir Walter Maule of Panmure, granted an annuity of two merks out of these lands.

CHAPTER III.

LIST OF ABBOTS.

Duration of Abbotship, A.D.	Names.	Cause of Removal.
1178	Reginald.	Died.
1179 to 1202 at least	} Henry.	Died.
1204 to 1213	Ralph or Radulphus.	Died.
1214 to 1226	Gilbert.	Died.
1226 to 1239	{ Ralph (Radulphus de) { Lamley) or Langley. }	Resigned.
1239 to 1250	Adam.	
1250 to 1255 at least	} Walter.	Resigned.
1261 to 1267	Robert.	Expelled.
1267 to 1268	Sabinus.	Resigned.
1268 to 1270	John.	Died.
1270 to 1275	Adam of Inverlounane.	Died.
1276 to 1288	William.	
1288 to 1296	Henry.	{ Displaced by { Ed. I. of Eng.
1296 to 1303	Nicholas.	

Duration of Abbotship, A.D.	Names.	Cause of Removal.
1303 to 1309	John of Angus.	{ Loosed from office.
1309 to 1328	Bernard de Linton.	
1328 to 1342 at least	{ Geoffry.	Died.
1348 to 1366 at least.		
1370 to 1399 at least.	{ John Gedy.	Died.
1409 to 1446 at least		
1449 to 1455	Richard Guthrie.	Resigned.
1456 to 1470	Malcolm Brydy.	{ Deposed from office.
1470 to 1471	Richard Guthrie.	
1472 to 1482	George.	Died.
1482 to 1484	Dominus William Bonkyl.	Died.
1484 to 1502	Sir David Lichtone.	Died.
1503	Jas. Stuart, Duke of Ross.	
1503 to 1513	George Hepburn.	{ Killed at the B. of Flodden.
1515 to 1522	James Betoun.	
1522 to 1546	David Betoun.	Resigned.
1547	George Douglas.	Assassinated.
1547 to 1551	James Betoun.	Resigned.
1551 to 1604	Lord John Hamilton.	

On 6th July 1606, the King and Parliament dissolved the lands, patronages, and teinds of the Abbey from the Crown, and erected them into a temporal lordship in favour of James, second Marquis of Hamilton, with the dignity and title of a lay lord of Parliament, but divested of the privileges of regality. This statute declares that the Parliament “hes suppressit and extinguischet the memorie of the said Abbacie of Aberbrothock, that thair sall be na successor provydit thairto, nor na farder mentioun maid of the samin in ony tyme heirefter.”

CHAPTER IV.

Biographical Notices or Memoranda of the preceding Abbots.

THE designation "Abbot" is derived from the Syriac, and signifies "Father." (Mark xiv. 36; Rom. viii. 15.) Originally the Abbots were secular persons, and had no rank in the Church. The name "Abbot" is sometimes used for a person of quality as a lord, the best abbacies being, at a late period of Church history, possessed by the nobility, who were obliged to serve in times of war. These Abbots were commonly dukes or earls, and were called earl-Abbots, arch-Abbots, or military-Abbots; while those who were churchmen, as a distinction from the others, were named reverend or most-reverend-Abbots.

Another office of importance connected with the monastery was that of the Commendator. It would appear that originally there were two persons who were so named, one of whom was appointed to perform the religious duties of a vacant benefice till a new pastor was chosen, the other being appointed to defend the vacant benefice from the usurpation of covetous men, and to draw the revenues, till it was filled up, and then to account for the profits received. The former was, of course, a churchman;

the latter might be a secular, and was generally a person of quality, styled Commendator-Advocate.

The first monks installed in the Abbey of Aberbrothock were of the order of St. Benedict, and were so named after their founder, St. Benedict or Bennet, who was born at Mirsi, in Italy, about the year 480, and established his order at the beginning of the sixth century. They were also sometimes termed "black monks," from the colour of their dress. The peculiar duty of this class of monks at present is to carry the communion wafer to the sick, and their distinguishing badge is the blue rosary and cross. In Steven's "History of the Ancient Abbeys of England," there is a life of St. Benedict, along with an account of that order and its rules, from which it appears that there were connected with the order, as members, not less than 48 popes, from St. Boniface IV. to Gregory XII. inclusive, 11 emperors, who resigned their dignity and became Benedictines, from the year 725 to 1039; 9 empresses, 10 queens, one of whom was Maud, Queen of England, grandchild of Malcolm Canmore, 20 kings (besides 11 kings and emperors who submitted to the rules), 8 princes, 15 dukes of Venice, Italy, and 13 earls, besides many other persons of different ranks.

1. Reginald, a Tryonensian monk of the rule of St. Benedict, from Kelso Abbey, was elected first Abbot of Aberbrothock in 1178. Soon afterwards, Abbot Reginald and the Bishop of St. Andrews were sent

by the King to present his obeisance to Pope Alexander III., and the Pope returned a rose of gold, and conferred certain new privileges on the Scottish Church. Abbot Reginald died within a year of his appointment.

2. Henry was his successor, and was Abbot till at least 1202.

3. Ralph, or Radulphus, succeeded Henry, and was Abbot till at least 1213.

4. Gilbert succeeded Ralph, in 1214, and was Abbot till 1226.

5. Ralph (Radulphus De Lamley or Langley), chosen Abbot in 1226, resigned in 1239, and became Bishop of Aberdeen the same year. The Abbey Church was completed and dedicated in his time, 18th March 1233.

6. Adam was the next Abbot, from 1239 till about 1250.

7. Walter was Abbot from 1250 to 1255 at least.

8. Robert was Abbot in 1261. Fordun states that in 1267 his monks expelled him from the convent, and that he appealed to Rome, but we have no further account of him.

9. Sabinus was the next Abbot. He seems to have held the abbacy not longer than one year.

10. John was Abbot on the Feast of the Assumption 1268, and died 1270.

11. Adam of Inverlounane succeeded John in 1270, and died 1275. The first burning of part of the

great Church happened during his rule, in the year 1272.

12. William was the next Abbot, from 1276 to 1288. He was confirmed Bishop of Dunblane, by Pope Martin IV., in January 1284-5.

13. Henry was Abbot of Arbroath at the Feast of Epiphany 1288, and is called by Fordun a bold, spirited man. Henry held his office during the humiliating period of homages to Edward I. of England, 1291, and afterwards became renowned for his courage. He was the only man among the magnates, lay or clerical, who dared to tender to Edward Baliol's renunciation of his authority over the kingdom as its supreme lord. Edward did not receive the bold messenger very graciously. The invasion of Scotland soon followed. Edward lodged in the Abbey, 1st August 1296, at which time he deposed the courageous ambassador, and appointed a more complacent churchman in his stead.

14. Nicholas was Henry's successor, and was Abbot till 1303.

15. John, of Angus, was Abbot on the Feast of St. Stephen, 1303. Edward I. again lodged in the Abbey, on the 1st August 1303. In the following year, Abbot John was carried captive, and detained in England as a prisoner of war. He was ultimately loosed from his office, by the Bishop of St. Andrews, on the Feast of All-Saints, 1309.

16. Bernard de Linton succeeded John, and was

one of those who swore fealty to Edward I., on 24th August 1296. In 1307, the year after Robert Bruce ascended the throne, he made Bernard his Chancellor for Scotland, in which capacity, along with Sir Alexander Fraser, the Chamberlain, he was appointed by the King to hold a Court of Enquiry into the privileges of Dundee with a view to their confirmation. On the 6th April 1320, a Parliament or Council was held in the Abbey by Robert I., at which the famous letter was addressed to the Pope detailing the hardships which Scotland laboured under from the anathemas of his Holiness and the invasion of the English, asserting the independence of the Crown and people of Scotland, and the right of Bruce to the throne. This letter, considering the time it was written, is remarkable for the dignified remonstrance it contains, and the spirit of liberality which it breathes, and does infinite honour to the hero of Bannockburn. In the year 1328, Robert I. promoted Bernard to the see of the Isles, along with which he held both the Abbeys of Arbroath and that of Icolmkill, as the seat of his episcopate. During the seventeen years of Bernard's rule, the Abbey reached its culminating point of prosperity, being one of the richest in the kingdom. It was often the meeting place of Councils and Parliaments during one of the most interesting periods of Scottish history; and at many a critical juncture events were visibly swayed by the results of deliberations carried on in this the noblest of our Scottish

Abbeys ; and doubtless the many visits of the Bruce added to its celebrity, and also to the prosperity of the small town sheltered under its walls. Of the grants made by Robert Bruce to the Abbey, four were conferred at Arbroath, two at Forfar, and two at Scotlandwells, in the parish of Portmoak, near Lochleven, to which the King resorted for relief from the terrible disease of leprosy, with which he was sorely afflicted in the latter years of his life. This good King lay long sick at Cardross, and died there, on the 30th May 1329. He was buried at Dunfermline, in the middle of the Choir, on the 7th June 1329, and an eloquent oration was delivered over his tomb, by Sir Gilbert Hamilton, in presence of a large assemblage of bishops, abbots, and priors, as also a great many of the earls and nobles of the land.

17. Geoffry held the Abbey from 1328 till about 30th December 1342.

18. William was Abbot on 17th July 1348 ; when he vindicated the Abbey's privilege from toll against the bailies of Dundee, who had presumed to levy a penny from his stallenger, or stall-keeper, at a fair in their burgh. This took place in the Justiciary or Circuit Court at Forfar. The last writing executed by Abbot William is dated 18th July 1366.

19. John Gedy was Abbot in 1370. As the builder of Arbroath Harbour, the memory of this Abbot possesses more interest to the inhabitants of Arbroath than that of almost any other. The Abbey Church

was a second time greatly damaged by fire during his rule, but he lived to see the damage almost repaired.

20. Walter Painter, or Panter, was the next Abbot, 1411. He built the Vestry (commonly called the Chapter-House), on which his coat-of-arms may still be seen. The famous battle between the Lindsays and Ogilvies took place during his time. In consequence of the jurisdiction over the criminal affairs of the Abbey, and over its prison, being resigned by the monks to a layman, the election to this office, in 1445, led to very disastrous results. The monks that year chose Alexander Lindsay, eldest son of the Earl of Crawford, and commonly known by the appellation of the "Tiger," or "Earl Beardy," to be bailie or chief-justice of the regality ; but he proved so expensive, by the number of his followers and costly style of living, that they were obliged to remove him, and appoint in his place Alexander Ogilvie of Innerquharity, nephew to John Ogilvie of Airlie, who had an hereditary claim to the office. This occasioned a cruel feud between the families. Each assembled their vassals ; and there can be little doubt, says Mr Fraser Tytler, that the Ogilvies must have at once sunk under the threatened attack, had not accident given them a powerful ally in Sir Alexander Seton of Gordon, afterwards Earl of Huntly, who, as he returned from Court, happened to lodge for the night at the Castle of Ogilvie, at the very moment when

his host was mustering his forces against the meditated assault of Crawford. Seton, although in no way personally interested in the quarrel, felt himself compelled to assist the Ogilvies, in compliance with a rude but ancient custom, which bound the guest to take common part with his host in all dangers which might occur, so long as the food eaten under his roof remained in his stomach. With the small train of attendants and friends who accompanied him, Sir Alexander instantly joined the forces of Innerquharity, and, proceeding to the town of Arbroath, found the opposite party, under "Earl Beardy," drawn up in great strength on the outside of the gates. The Earl of Crawford, who was at Dundee, posted in all haste to Arbroath, and arrived just as both parties were ready to begin the fight. He galloped up between the two armies. His appearance was sudden and unexpected; and, before he had time to speak, he was encountered by a common soldier, who thrust him in the mouth with a spear, which laid him lifeless on the ground. The Crawfords, assisted by a large party of the vassals of Douglas, infuriated at the loss of their chief, thereupon attacked the Ogilvies with a desperation which soon broke their ranks, and threw them into irretrievable disorder. Such, however, was the gallantry of their resistance, that they were almost entirely cut to pieces. Alexander Ogilvie, being severely wounded, was taken to the Castle of Finhaven, where he died. But the loss which the

Ogilvies sustained in the field was not their worst misfortune. Furious at the death of his father, Lindsay, with characteristic ferocity, and protected by the authority of Douglas, let loose his army upon the estates of his foes; and the flames of their castles, the slaughter of their vassals, the plunder of their property, and the captivity of their wives and children, instructed the remotest adherents of the justiciary of Arbroath how terrible was the vengeance they had provoked.

21. Richard Guthrie succeeded Abbot Panter, but resigned his office on the 18th December 1455.

22. Malcolm Brydy was Abbot on 27th July 1456. In 1461, he obtained from Pope Pius II. a confirmation of the Abbot's exemption from attendance at the yearly synods of the clergy. In 1470, the Abbot having quarrelled with Patrick Graham, Bishop of St. Andrews, that haughty and overbearing churchman proceeded to extremities, and cast him into a dungeon in his Castle of St. Andrews; and, on the 3d November of the same year, he was deprived of his abbacy. About this time, Neville, Archbishop of York, having revived a claim of superiority over the Scottish clergy, which had already been productive of much ill-will betwixt the two countries, the Pope, to silence the pretensions of York for ever, granted a bull erecting the Bishopric of St. Andrews into an Archbishopric, and subjecting to it the other dioceses of the Church of Scotland. The prelate in whose

favour this bull was obtained was Patrick Graham, who, along with the Archbishopric, obtained the power of a legate for the reformation of abuses, and correcting the vices of the clergy. But the Archbishop seems to have had little idea of the difficulties he had to encounter here; for the clergy, with one consent, set themselves in opposition to him, and had influence enough to destroy his credit even with the Pope himself. They accused him to his Holiness of schism and other heinous crimes, and prevailed so completely as to get him degraded from his office. "The nobility and courtiers also," says Spottiswood, "became his most violent opponents, insomuch that he was suspended by the King, excommunicated by the Pope, expelled from his see, and, at the end of thirteen years from the date of his election, died, in a state of imprisonment, in the Castle of Lochleven, and was thus subjected to the same cruel treatment he had awarded to Abbot Malcolm."

23. Richard Guthrie, Professor of Sacred Theology, and Prior of the Convent, was elected Abbot in the room of Malcolm Brydy.

24. George was Abbot previous to 29th July 1472, and held the office till his death in 1482, during which period he seems to have carried on the restoration of the wood work at the Abbey, begun by Abbot Malcolm.

25. Dominus William Bonkyl, a monk of the Abbey, was elected Abbot on 8th August 1482, and died 1484.

26. Sir David Lichtone, clerk of the King's treasury, and Archdeacon of Ross, was the next Abbot, 1484. He seems to have managed the rents and lands of the monastery with great diligence and attention. The last recorded writ granted by him is a lease of the lands of Percie, near Kingoldrum, on the 17th of December 1502.

27. James Stuart, Duke of Ross, second son of King James III., was Abbot, or Commendator, in 1503. He died the same year, at the early age of twenty-eight, and was buried in the Cathedral of St. Andrews. This period is marked by the commencement of that open declension in the Romish Church of Scotland, which rapidly increased during the next half century till it culminated in the Reformation.

28. George Hepburn, Provost of the Collegiate Church of Lincluden, succeeded James Stuart on 3d February 1503-4. He held the abbacy for ten years. The last recorded charter granted by this Abbot bears date 12th August 1513. He followed King James IV. to Flodden, and fell with him on that disastrous field. After Hepburn's death, a contest took place for possession of the abbacy. The competitors were—1st. John Hepburn, then Prior of St. Andrews; 2d. Andrew Forman, Bishop of Moray; 3d. Gavin Douglas, Provost of the Collegiate Church of St. Giles, Edinburgh. Gavin was the third son of the celebrated Archibald, fifth Earl of Angus, surnamed "Bell-the-Cat," and is said to have been an amiable and

learned man. He was nominated by Queen Margaret, who was then Regent of Scotland. They were also competitors for the see of St. Andrews, which was vacant by the death of Alexander Stuart at Flodden. Forman had been declared Archbishop of St. Andrews, and Abbot of Dunfermline and Aberbrothock, by the Pope's bull, published at Edinburgh in January 1515. The disturbances caused by Hepburn and his friends were so great, that the Regent Albany prevailed on Forman to resign his benefice, and he received again the Archbishopric of St. Andrews. Gavin Douglas seems to have retired from the contest for Arbroath, and was consecrated Bishop of Dunkeld in 1516, and, in the following year, was sent ambassador to France. Being, by the machinations of his enemies, constrained to leave the kingdom, he went to London, where he died of the plague in March 1522, and was buried in the Church of the Savoy. This unfortunate bishop is well known as the author of that beautiful old ballad, "The Flowers of the Forest." He also wrote several curious and learned works, among which is a translation of Virgil's "Æneid," in Scottish verse.

29. James Betoun, youngest son of John Betoun of Balfour, obtained the appointment from the Duke of Albany. Betoun was able to secure many of the most valuable appointments in Scotland. He was educated at St. Andrews, from 1491 to 1493; obtained the Chantry of Caithness in 1497; the Provostry of the Collegiate Church of Bothwell, and

Priory of Whithorn, before 1503; the Abbey of Dunfermline, in 1504, at which time also he was a Lord of Session. He was made Lord-Treasurer in 1505, and Bishop of Galloway in 1508. He obtained the Archbishopric of Glasgow in 1509, the office of Lord Chancellor about 1513, the Abbacy of Arbroath in 1515, and the Archbishopric of St. Andrews in 1522. Betoun was engaged in almost every political intrigue of his time. He is said to have been the greatest man, both in regard to experience, and the extent of his possessions, within the realm. John Knox says of this great churchman, that he was "more careful for the world than he was to preach Christ, or yet to advance any religion but for the fashion only, and, as he sought the world, it fled him not." James Betoun was one of those who brought Patrick Hamilton to the stake, on 28th February 1527. Betoun erected St. Mary's College, St. Andrews, which is indebted to him and his nephew for the greater part of its endowments. He died at St. Andrews, 1539, and was buried before the high altar of the Cathedral.

30. James Betoun was succeeded by his nephew, David, the celebrated Cardinal Betoun, the Wolsey of Scotland, who figures so prominently in Scottish history. This powerful churchman was born in 1494, was a student in St. Andrews in 1509, in Glasgow in 1511, and finished his studies in France before 1518. He was Rector of Campsie in 1519, and Resident for

Scotland, in the Court of France, about the same time. He obtained the Abbacy of Arbroath in 1523, from his uncle, James Betoun, on his resignation of it for the higher elevation of St. Andrews and Glasgow. Through the influence of the King of France, Betoun was made Cardinal in 1538, and in 1543 Lord Chancellor of Scotland. The general character of the Cardinal, and his acts of severity to the Reformers, are too well known to every reader of Scottish history to require enumeration in these pages. As his restless career and political influence have made him the best known of the Abbots, we may, however, notice two of the principal causes that led to his violent death, by the hands of assassins, at St. Andrews. Betoun, along with his uncle, condemned Patrick Hamilton, Abbot of the Abbey Church of Fearn, to be burnt at the stake ; which sentence was carried into execution on the 1st March 1527, at the gates of St. Salvador's College, St. Andrews. Hamilton was a man of great accomplishments, and was one of the first and most sainted of the martyrs of the Reformation. He was related to some powerful families, being the son of Sir Patrick Hamilton of Kincavil and Catherine, daughter of the Duke of Albany, and nephew of the Earl of Arran. What added to the indignation felt at his execution was the fact, that, a few days prior to that tragedy, King James V. made a pilgrimage to St. Duthie's shrine, in Tain, Ross-shire, being incited, it is said, by Betoun, in order

that his Majesty might be out of the way at the burning of Hamilton. But the greatest stain on the character of Betoun was the mock trial and execution of the martyr, George Wishart, who was burnt at the stake, under circumstances of peculiar barbarity, on the 28th March 1546, in front of the Castle of St. Andrews, then the archiepiscopal palace of the Cardinal. The front of the great tower was decorated, as for a festival, with rich tapestry, and cushions of velvet were laid in the windows for the Cardinal and prelates to repose on, while they feasted their eyes and glutted their fury with the contemplation of the inhuman spectacle. The Cardinal was so infuriated against the noble confessor, that he forbade by proclamation the inhabitants of St. Andrews to pray for him, under pain of the severest ecclesiastical censures; and, in his haste to get his victim out of the way, the civil power was not even consulted at the trial. But the avenger of blood was nigh at hand. By his unbounded ambition, relentless cruelty, and insupportable arrogance, Betoun had raised up against himself a host of enemies, who had, even before Wishart's arrest and execution, determined on his destruction, in revenge for the death of Hamilton, Forrest, and others. A conspiracy was formed against him, at the head of which was Norman Leslie, Master of Rothes, his uncle, John Leslie, and Kirkaldy of Grange, with fourteen associates. They assembled in the churchyard of the Cathedral, on Saturday 29th

May 1546, at three o'clock in the morning; and, having gained admittance into the Castle—which was then repairing—by small parties at a time, they turned the servants out, to the number of 150, and then proceeded to the Cardinal's room. Forcing open the door, which their wretched victim had barricaded from the inside, they rushed upon him, and stabbed him repeatedly with their daggers. Melville, a milder fanatic, who professed to murder not from passion but as a religious duty, reproved their violence: "This judgment of God," said he, "ought to be executed with gravity, although in secret;" and, presenting the point of his sword to the bleeding prelate, he called on him to repent of his wicked courses, and especially of the death of the holy Wishart, to avenge whose innocent blood they were now sent by God. "Remember," said he, "that the mortal stroke I am now about to deal is not the mercenary blow of a hired assassin, but the just vengeance which hath fallen on an obstinate and cruel enemy of Christ and the Holy Gospel." Melville then repeatedly passed his sword through the body of his unresisting victim, who sank down from the chair to which he had retreated, and instantly expired. The conspirators then brought the body to the very window at which Betoun had but a little while ago sat, with so much unfeeling pride, to witness the burning of Wishart, and exposed it to the view of the people with every mark of contempt and

ignominy. Balfour says that the Cardinal's corpse, after it had lain salted in the bottom of the sea tower within the Castle, was, some nine months thereafter, taken from thence, and obscurely interred in the Convent of the Black Friars of St. Andrews, in 1547. John Knox, after having, as he expresses himself, "written merrily" upon the subject, informs us that "as the Cardinal's funeral could not be suddenly prepared, it was thought best, in order to keep him from spoiling, to give him great salt enough, a cope of lead, and a corner in the sea tower (a place where many of God's children had been imprisoned before), to wait what exequies his brethren the bishops would prepare for him." Language such as this can hardly fail to inspire disgust. The following lines, by Sir David Lindsay of the Mount, express with tolerable accuracy the sentiments with which the most judicious amongst the Reformers of that time regarded the Cardinal's death :

" As for the Cardinal, I grant,
He was the man we well might want,
God will forgive it soon ;
But of a truth, the sooth to say,
Although the loun be well away,
The deed was foully done."

The leases granted by David Betoun were in much looser and more general terms, and contained fewer restrictions, than those granted by his immediate predecessors, and often contained power to assign and sub-let. This was the intermediate step betwixt the

former careful management of the monastic possessions, and the subsequent alienation of them in perpetual feu grants, for fixed quantities of grain, or certain amounts of Scotch money. Previous to David Betoun's time, the Abbey lands in the shires of Inverness, Banff, Aberdeen, Kincardine, Perth, and Lanark, had been gradually feued away.

31. After the Cardinal's death, Knox states that "Laubour is maid for the Abbay of Abirbrothok;" but, in the midst of considerable uncertainty, George Douglas, natural son to Archibald, Earl of Angus, may be ranked as the next Abbot. Although he enjoyed the benefice only for a short time, in the absence of more direct evidence, it is supposed that he carried away the documents of the Abbey and town of Arbroath, as mentioned in King James's charter to the burgh.

32. In the confusion that succeeded the death of David Betoun, and notwithstanding the grant of the abbacy to George Douglas, it seems to have shortly afterwards fallen into the hands of James Betoun, a son of John Betoun of Balfour, and nephew of the Cardinal. He was educated for the Church, and was sometimes styled "Maister James Betoun, Postulate of Aberbrothock." James Betoun retained the abbacy, although not without contest, till the year 1551, when he was promoted to the Archbishopric of Glasgow. He enjoyed many eminent stations in the Church during the few years which then preceded the down-

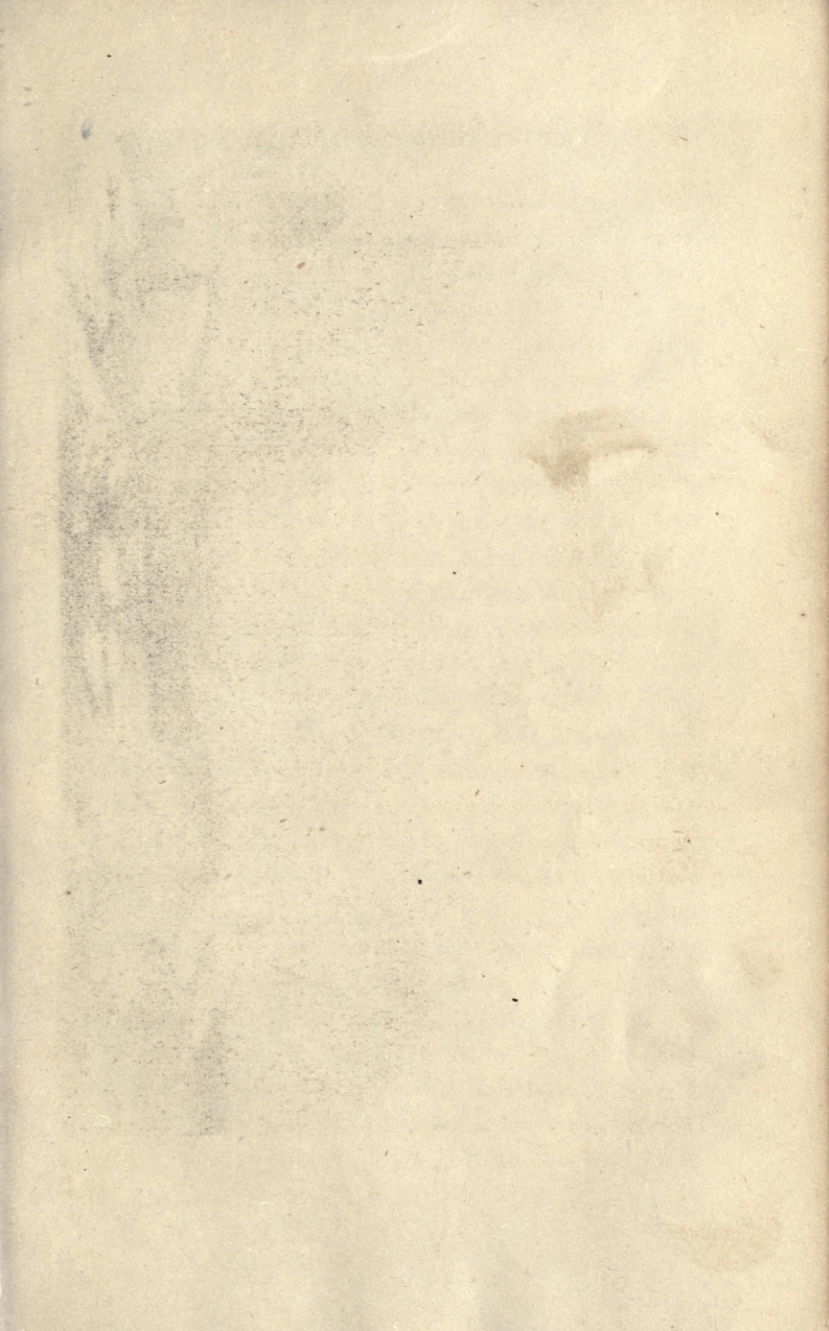
fall of the Romish faith in Scotland. After that event he left the country, and was appointed by Queen Mary ambassador to the Court of France. Her son, James VI., continued him in that office till his death, which took place at Paris, on the 25th April 1603, in the eighty-sixth year of his age.

33. Lord John Hamilton, second son of the Earl of Arran, Governor of Scotland, is believed to have obtained an appointment to the abbacy so early as 1541, but did not obtain possession till 1551, on James Betoun's preferment to Glasgow. He was at that time only about eighteen years old, and was the last Popish Abbot of Arbroath. But, in 1559, he, along with his father's family, became attached to the Protestant party, and afterwards acted a conspicuous part in most of the political and religious movements of the time. Owing to the lunacy of his elder brother, he was, after his father's death, practically the head of the powerful family of Hamilton during the long period of thirty years. It was during his rule that the remaining lands of the Monastery were given away as perpetual feus, till nothing was left except the precinct or site of the monastic buildings, to which the Crown laid claim. Hamilton was one of the assize who, in 1567, pronounced Bothwell not guilty of the murder of Darnley. A letter from Hamilton to the General Assembly, excusing his absence on account of the disturbances at the time of Queen Mary's imprisonment at Lochleven, is

printed in Keith's "History," p. 587. He espoused the cause of the Queen at this period, and afterwards went to France to solicit aid for her deliverance. He was also included in the sentence of forfeiture pronounced against the Queen's adherents, in the King's Parliament of August 1571. Like others of his family, Lord John was suspected of participation in plotting the death of the Regent Moray—at least, he cordially received the assassin at Hamilton, after the perpetration of the deed. He was also concerned in the death of Johnson of Westerraw, who had killed one of the Hamiltons, and was in his turn slain by another of the same name. The following scene, so characteristic of that unsettled period, cannot be better narrated than in the words of the Church historian, Calderwood (iii. 346): "Upon the 7th of March [1575], the Lord Hammiltoun and his brother Claud, Abbot of Pasley, made public sithement (satisfaction) to the Erle of Angus, in the Palace of Halyrudhous, comming the whole bounds of the inner court bare-footed and bare-headed; and, setting down on their knees, delivered him the sword by the point for the slaughter of Westerraw." Lord John shared in the sudden reverse of his kindred during Morton's regency, in the year 1579, on the pretence of accession to Moray's murder, and fled to Flanders in great poverty, having travelled on foot through a great part of England, disguised as a seaman. He went to Paris, and was very kindly entertained by Arch-

bishop James Betoun, his predecessor in the abbacy. Queen Mary, when under sentence of death, took a ring from her finger, and bade her attendants carry it to him, as the only proof she could give of her sense of the fidelity of his family to her, and of their sufferings on her account, requesting that it might be kept as a lasting token of her gratitude. Lord John Hamilton returned to Scotland in 1585, and was, by the Parliament of that year, restored to his possessions and honours, made captain of the Castle of Dumbarton, and appointed curator to his eldest brother, James Hamilton, Earl of Arran. Lord John took a prominent part in the reception of Queen Anne of Denmark, and bore the sceptre at her coronation, on 17th May 1590. He was created first Marquis of Hamilton on 17th April 1599; and resigned the Abbey into the King's hands, who conferred the same on his eldest son, James Hamilton, reserving his father's right to the profits during his lifetime. This last Abbot of Arbroath died on the 12th April 1604, aged seventy-one.

His son James, the second Marquis of Hamilton, procured a charter of the Abbey in 1600, and was created Lord Aberbrothock—which title is still retained by the house of Hamilton—on 5th May 1608. He died on 2d March 1625, and his son James, third Marquis, was served heir to the lands and barony of Aberbrothock on 5th May thereafter, and retained them at least till 1636. After that date, the lord-





ABBAY OF ARBROATH 1693.
FROM SLEZERS THEATRUM SCOTICÆ

ship, now an ordinary estate, came into possession of William Murray, subsequently created first Earl of Dysart, who retained it but a few years. Patrick Maule of Panmure purchased it on the 18th November 1642, together with the advowsons or patronage of thirty-four churches, and patronage titles of the same, and they have since remained in the possession of that eminent family.

Such is a brief sketch of a long line of Abbots, extending from 1178 to 1604, many of whom were distinguished for talents, wisdom, and character; sometimes occupying the highest offices in Church and Parliament; famous in their day, and men of renown; taking homage and dispensing law among their vassals and serfs; benefactors at once to the country, to the Abbey, and its surrounding inhabitants; liberal as hosts, kind as landlords, and bounteous as almsgivers; and, notwithstanding the oblivion into which their names have now fallen, it cannot be forgotten that, whether bearing crosier or mitre, or in burnished arms following their King to battle, the Lord-Abbot of Arbroath was, in virtue of his social position, his revenues, his followers, and power, the greatest personage in the shire.

CHAPTER V.

Causes of Dissolution.

THE Abbey of Arbroath may be said to have enjoyed about three hundred and twenty years of vitality and usefulness in a greater or less degree, namely, from 1178 till about 1500. During the earlier portion of this period, we believe that the institution of Monasteries (not of Monachism) was a benefit to Europe, however much the system may have become liable to ridicule and censure during its more recent, and consequently better known, history. During the last sixty years of the Romish history of this great Abbey, its higher functionaries appear to have overlooked every object for which the once noble institution was reared, in their unbounded desire for the possession of its great revenues. Moral and mental degradation was the consequence; a period of corruption, visible decay, and universal disorder followed; and about 1560 the ruin of the monastery may be said to have been complete. At an early period, its occupants were far ahead of the age in literature, and civil and religious liberty; but they now stood still, while society around them continued to advance so as to leave them far behind.

The glory gradually departed from this great school of Religion, so far as purity of doctrine, morals, and common decency were concerned, little remaining except fast increasing idolatry and saint worship. Universal disorder seems to have rushed in like a flood, not only on this, but on almost every monastic establishment in Scotland. When their usefulness was gone their decay began, as the natural consequence of the inordinate ambition of the various men who became ecclesiastics, not to serve the Church, but for the gratification of sensual pleasure and ambition. Knox and the other Reformers appeared just in time to inter those dead and corrupting institutions, which had become too offensive to be allowed to remain longer unburied ; and, while no lover of the grand or beautiful can survey the ruins of Arbroath Abbey without lamenting the gradual destruction of the great Church during the last three hundred years, it should be also recollected, that desolation did not overtake it until it had for sixty years at least outlived its usefulness and the original purposes of its erection.

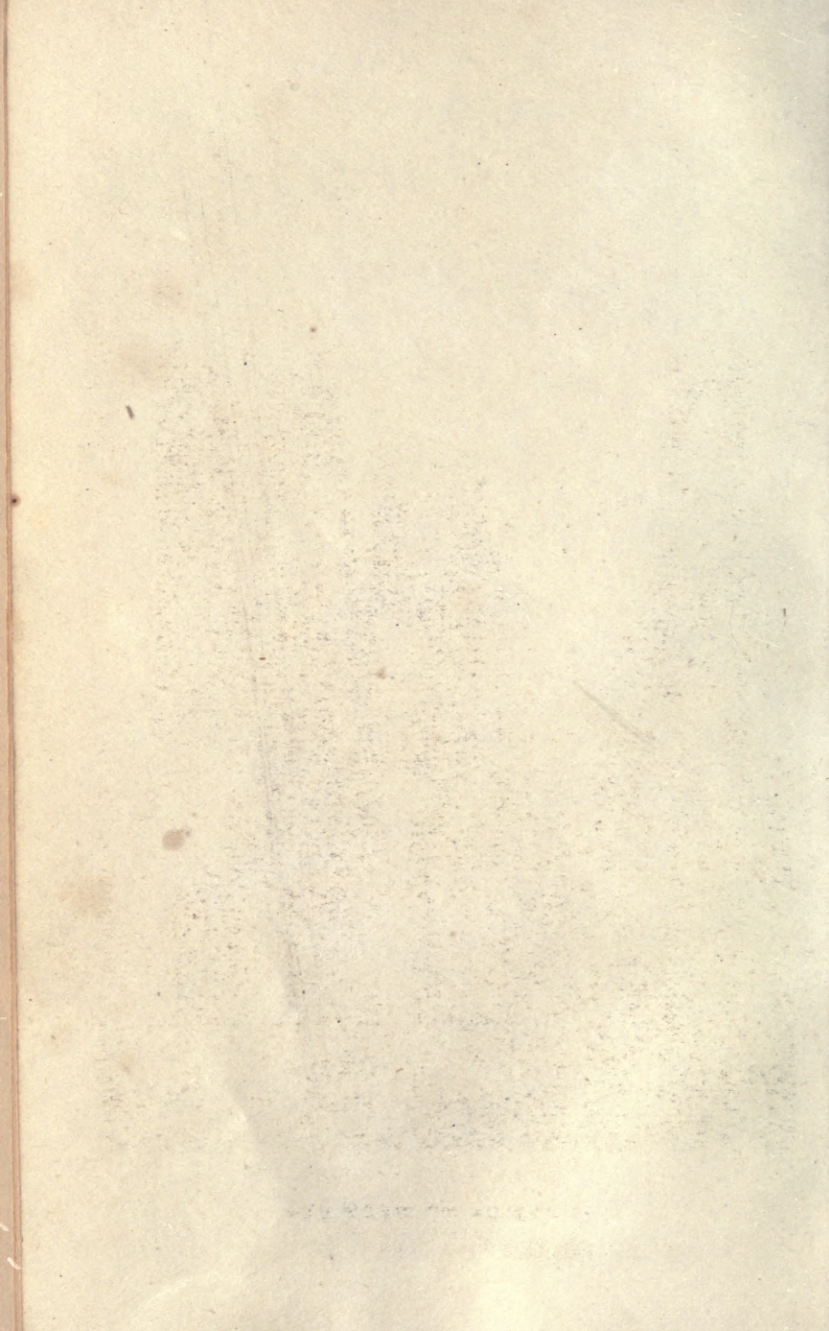
CHAPTER VI.

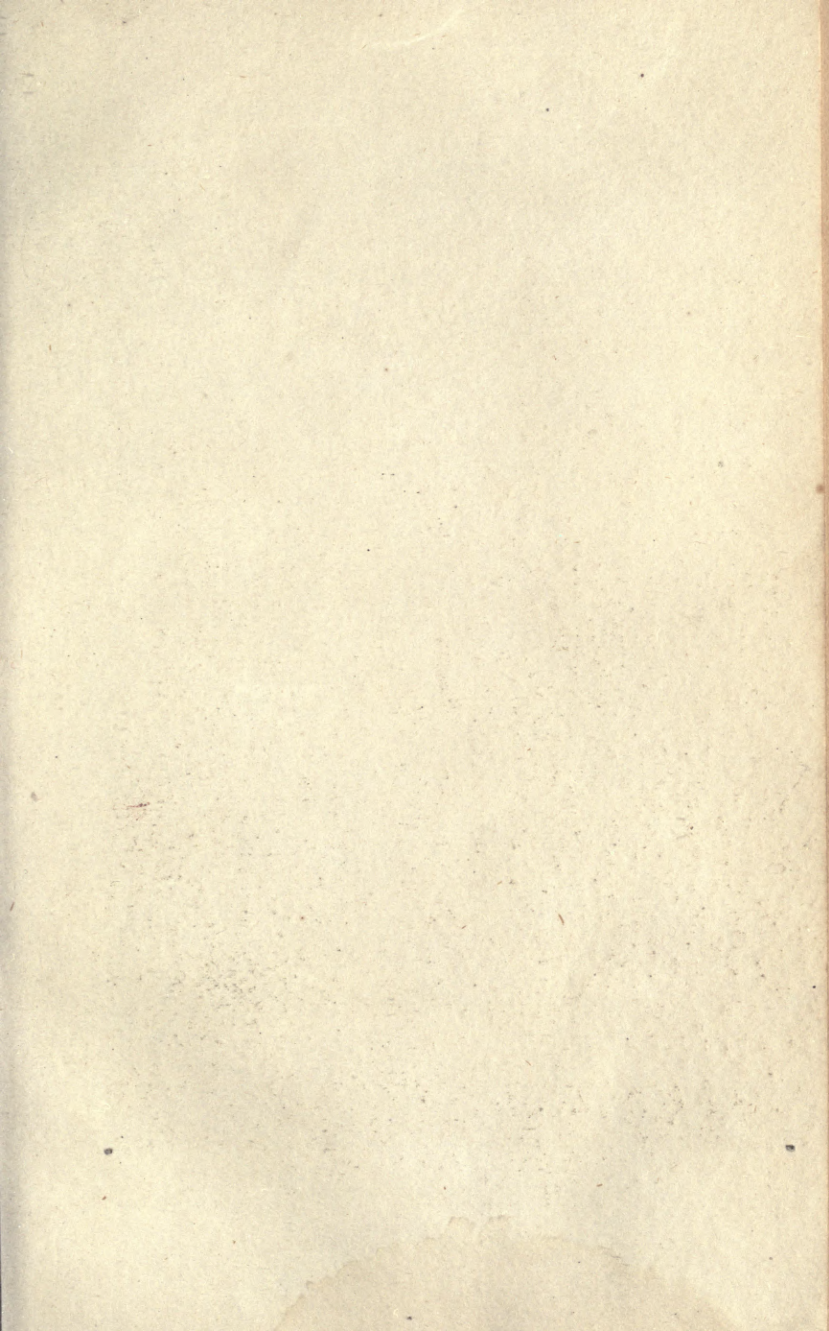
Description of the Abbey Building, &c.

THE general plan of a Cathedral or Abbey is familiar to most readers. We will take the three dimensions of space—length, breadth, and height. They contain in length (1) the choir, (2) the transept, (3) the nave. The choir, of course, signifies the “singing place.” The transept is the cross-wall, the projecting wing of a cruciform church. The nave is the western portion of the church; it is derived from the Latin *navis*, and signifies “the ship of Christ.” We shall next notice the triplicity of the dimensions of breadth. We have of course the north aisle, the south aisle, and the mid alley. Lastly, we have the dimensions of height. We have (1) the base tier, (2) the “triforium”—a Latin word signifying thoroughfare—a passage or arcade between the lower arches and the clerestory, (3) the clerestory, that is the clear storey, the upper tier windows. All these were to be found in Arbroath Abbey in rare beauty and perfection. The buildings of this magnificent Monastery were all inclosed by a stone wall, the area forming an oblong square, having the north side greater in extent by a third than the side immediately opposite. The walls were from



INTERIOR OF WEST END
G.S. LAWSON SC.







WESTERN DOOR AND TOWERS

Chas. Lawson. Lith.

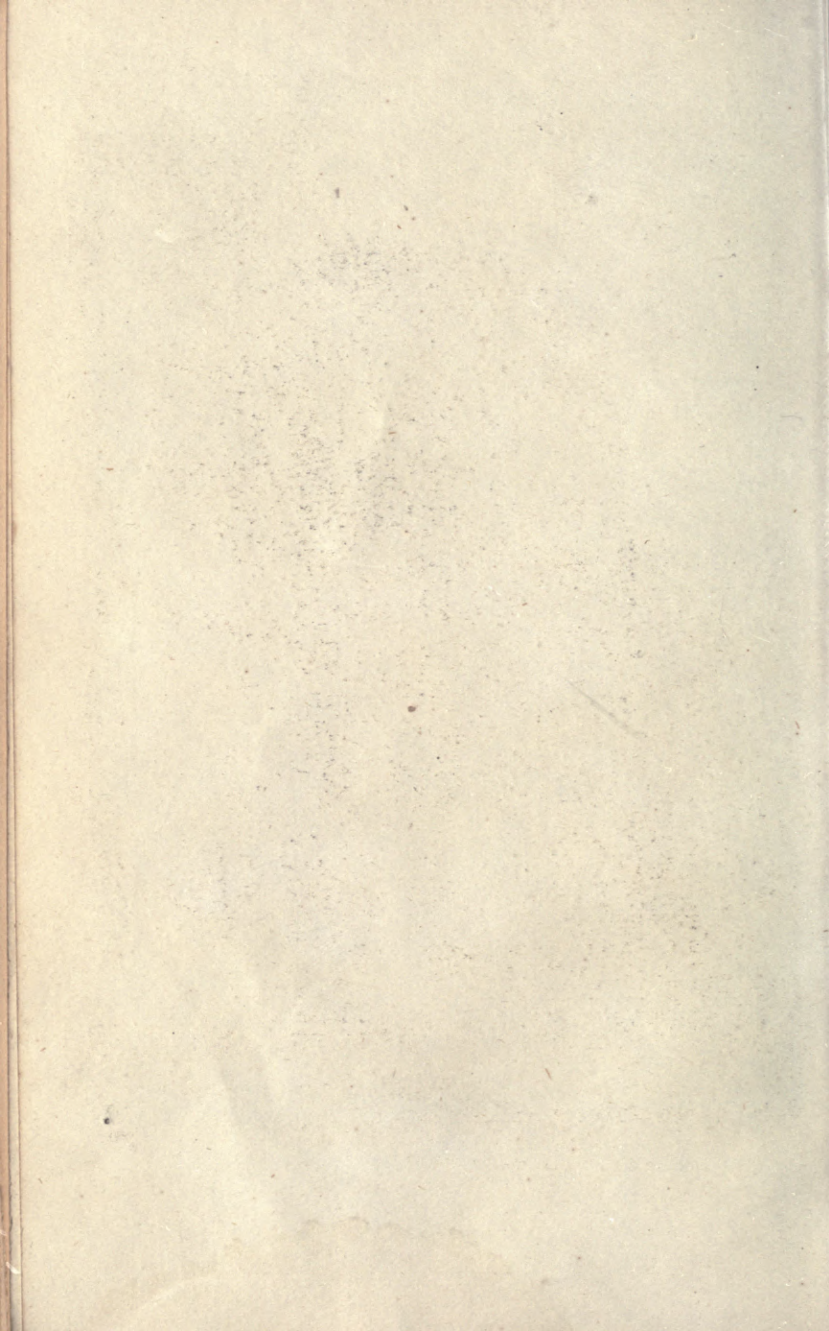
twenty to twenty-four feet in height, the area or precinct 1,150 feet in length from north to south, and in breadth 706 feet at the north, and 484 feet at the south end. A considerable portion of the north side of the enclosure was occupied by the Abbey Church, which was built in the form of a Latin cross—that is, with the head of the cross towards the east. The inside length of the whole Church was $269\frac{1}{2}$ feet long and 68 feet wide; the length of the nave was 149 feet, and of the chancel $76\frac{1}{2}$ feet; the whole transept from north to south was 132 feet, and the breadth $45\frac{1}{2}$ feet. The two western towers on each side of the grand entrance measured 30 feet square, and reached in a square form to a height of 90 feet, forming three storeys. The upper storeys were lighted by two tall lancet windows on either side; the lowest storeys were adorned by two rows of blind arches. The towers were surmounted by buttresses at each corner, diminishing towards the top in a very graceful manner. These elegant towers, with the deeply recessed door, with peculiar mouldings rising from six columns on each side, flanked by small blind arches in the pointed style, were also surmounted by three pointed windows in the ornamental work of the period, and by a very magnificent circular window nearly the whole breadth of the central aisle. All this contributed to give to the west front of the Church a most superb and beautiful appearance. Of the other three doors of the Church—one on the north and two on the south side of the

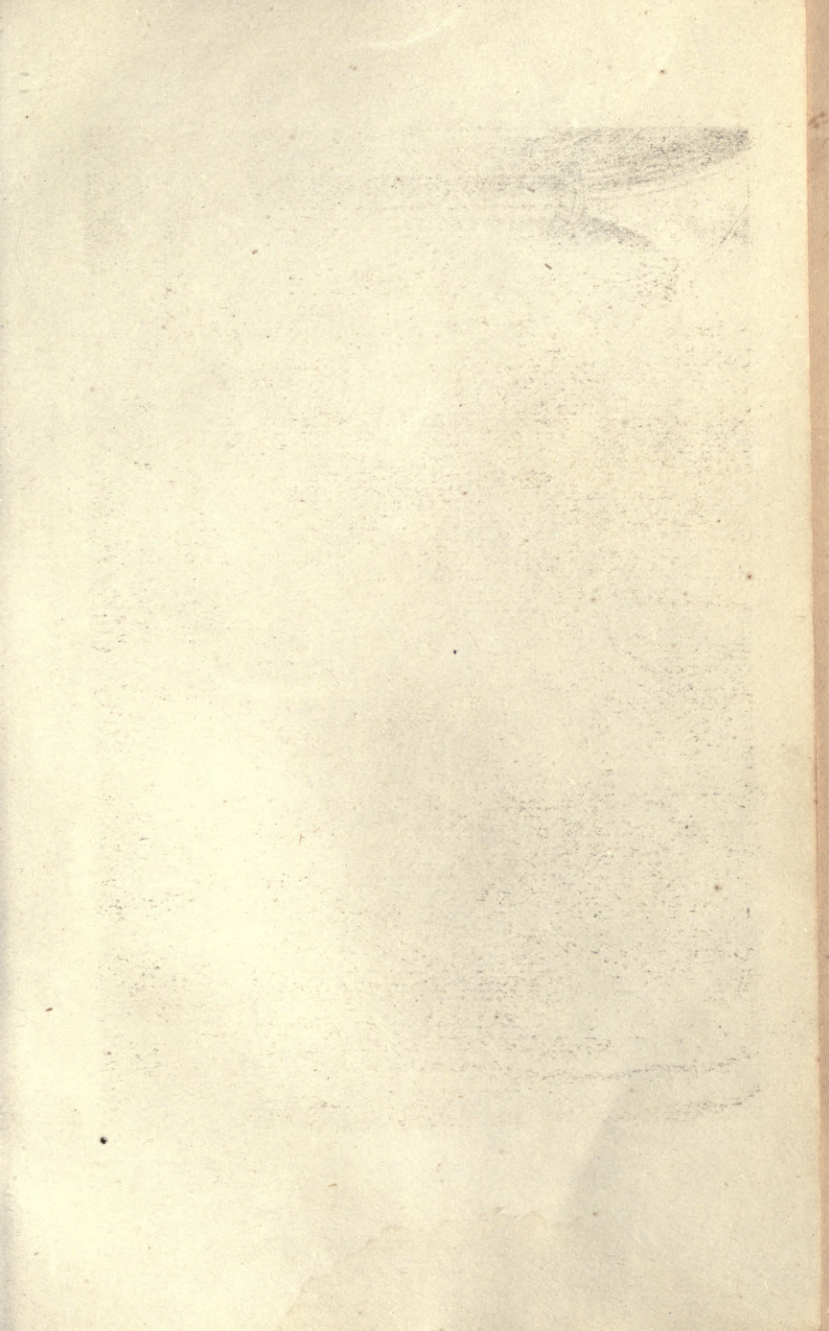
nave—one had elegant pointed arches, while the other or eastmost one was flanked by columns and blind arches on each side. The body of the Church was lighted by thirty-nine pointed windows on the north side, and as many on the south side, not including those in the transept gables. Besides a circular window at the top of each of these gables, the east or chancel gable contained nine pointed windows, with one of a different form, probably round, so that the whole number of windows were one hundred and twenty-six. None of the pointed windows were divided by stone mullions, such not having been adopted at the time of erection. From marks on the walls, the height of the side walls of the middle aisles must have been about 67 feet; and the internal roofs of the high aisles, covered by ribbed and groined work, probably reached to a height of 82 feet above the floor; the roofs of the side aisles were 30 feet from the floor, and vaulted with ribbed and groined stone. The nave consisted of the middle and side aisles, from the west front to the great tower in the centre, which was erected on the four great pillars, where the high aisles crossed each other. The tower was lighted by at least twelve windows, or three on each side, above the roof of the Church. It rose at least to a height of 140 feet from the ground, and was about 40 feet square. The great choir included the high aisle between the tower and chancel, with the aisles on each side. The chancel was surrounded

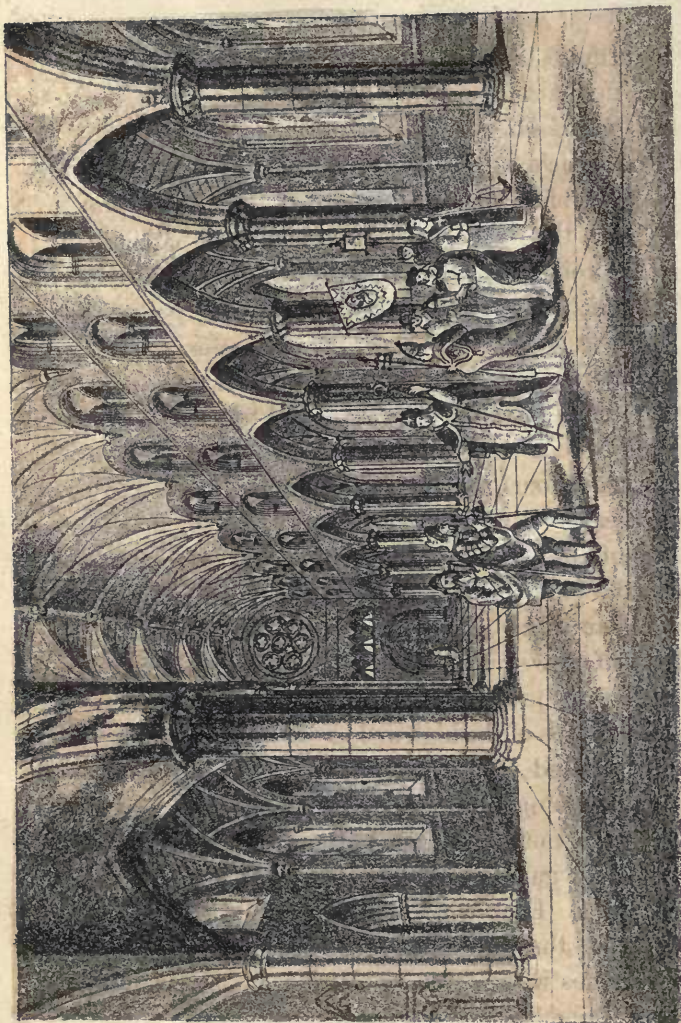


C.S. Lawson, Sc.

DOOR NORTH SIDE OF THE NAVE.





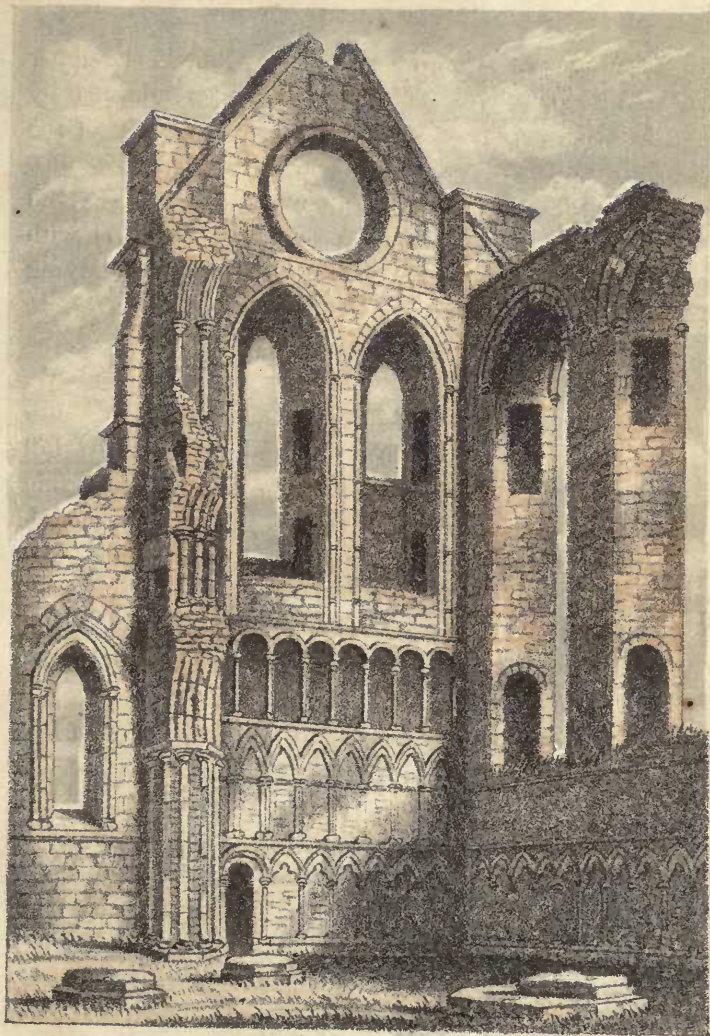


INTERIOR OF ABBEY CHURCH, LOOKING WEST (RESTORED)

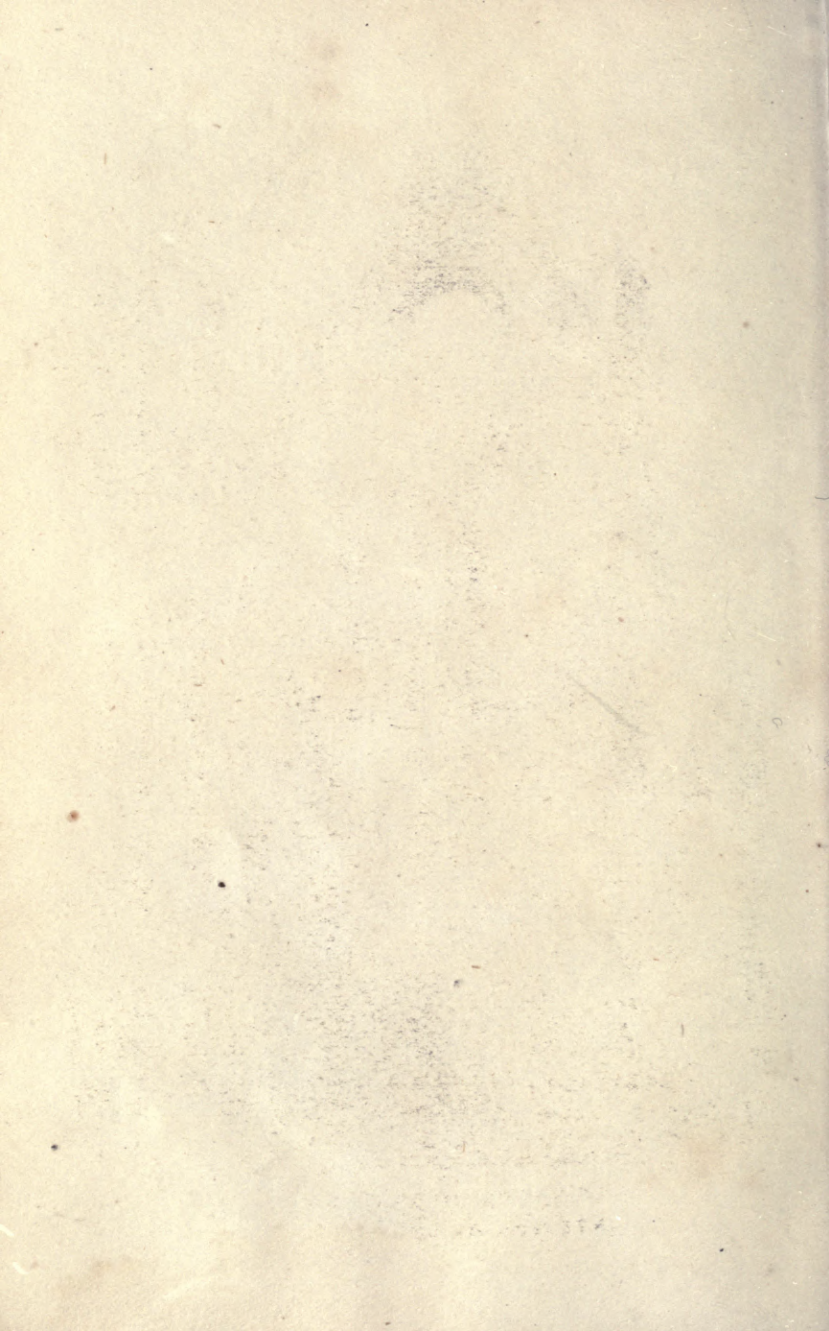
Restored & Engraved by C. S. Lawson

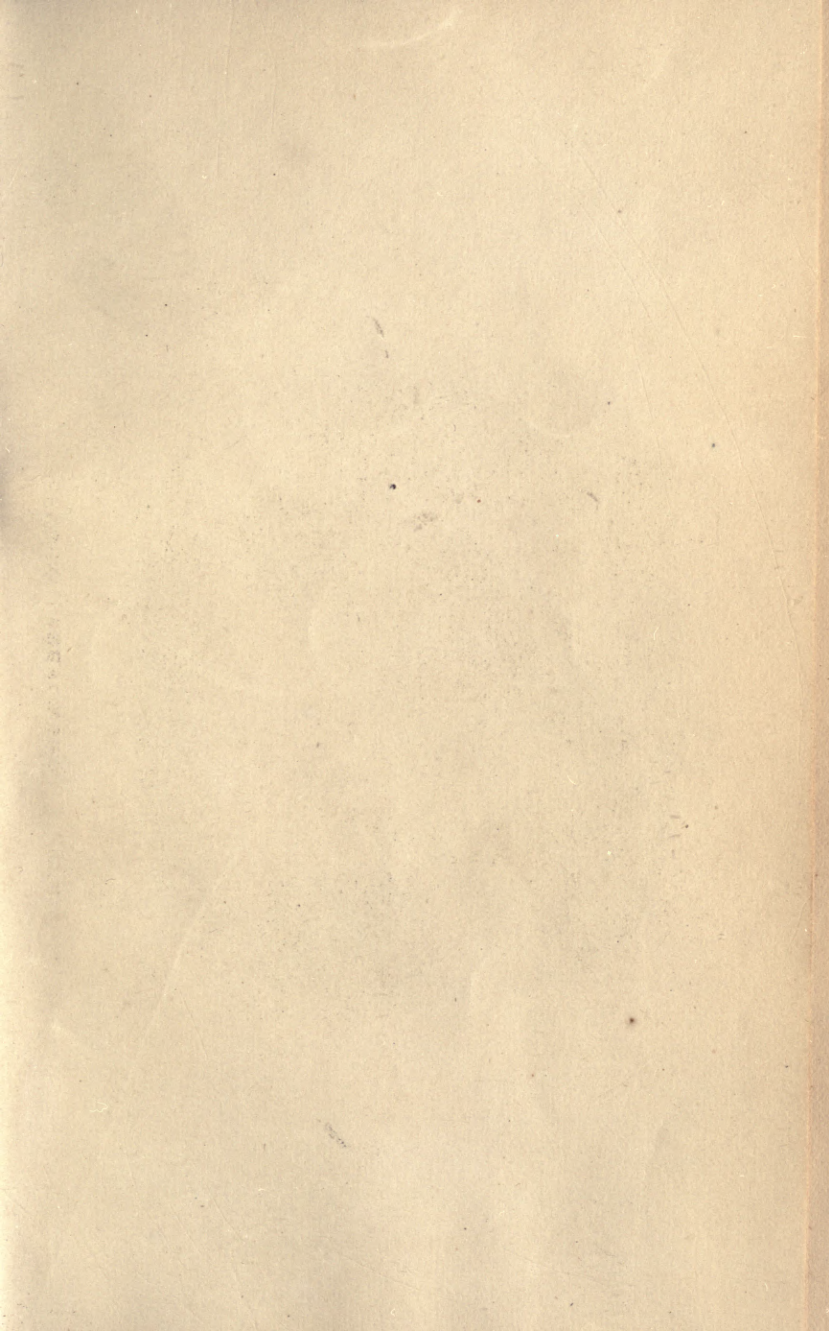
by beautiful columns and arches, being an extension of the high aisles without any side aisles. It contained the High Altar, a stone table raised on a platform, reached by very broad stone steps, called degrees. Before these steps stood the great Altar Cross, with the image of our Saviour; and here also stood the tomb of the royal founder. The four great pillars which supported the central tower rose to a height of at least forty feet, with a diameter of eight feet, measured across the stalk. Each pillar appeared like a cluster of tall columns joined together, there being ten such columns round each pillar. There were twenty-four pillars between the middle and side aisles, measuring $17\frac{1}{2}$ feet in height from the floor to the top of the capitals; their diameter was four feet across the stalks, with clustered columns. Like the great pillars, their capitals were adorned by carving in the stiff leaf style. Richly moulded arches in the pointed style sprung from the capitals and supported the upper walls of the high aisles. Above these arches were the blind storeys containing thirty triforium windows running along the sides of the high aisles. These were not seen from without, as they looked into the dark galleries between the vaulting and roofs of the aisles. Each window was adorned with triple columns at the sides, and a centre column and double arches within. They were surmounted by the clerestory windows which gave light to the upper part of the high aisles. There were thus three storeys

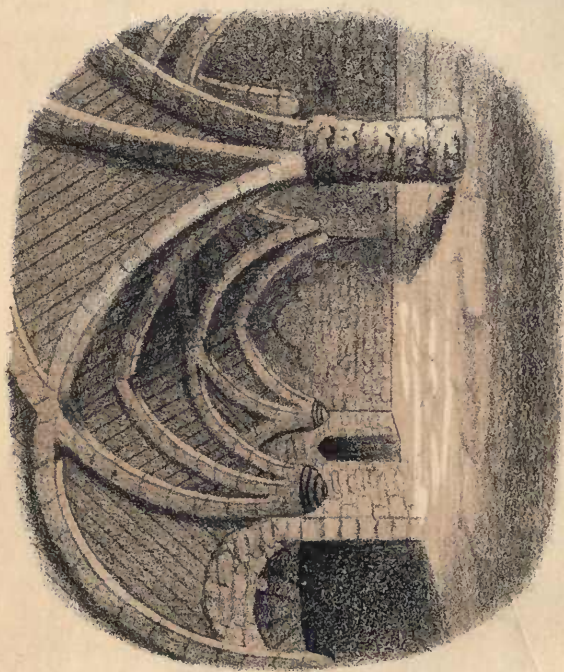
or ranges of windows round the Church, the upper and lower ranges of which were also adorned by double columns of arches. The west walls of the high transept aisles, the four great gables, as also the walls of the western towers, were perforated with galleries, or arched passages, on a level with the blind storeys. Persons could thus go round the whole building at this height. Two of these galleries still remain; one between the top of the great western door and the circular window above, the other running along the inside of the south transept gable. Above this gallery are two tall lancet windows, surmounted by a large St. Catherine wheel window (now called the round O). Beneath the gallery are two ranges of columns and blind arches, and a small door, in the Norman style, supported by columns. This door leads to the roof of the Church by a narrow circular stone stair. The roof was covered with lead, from which the rain fell into leaden gutters protected by parapets of stone. The floor, or at least the greater part of it, was paved with square glazed tiles, of various colours, pieces of which are still shewn to visitors by the Abbey Keeper in the vestry. The cloister court measured about 100 feet square within the boundary walls, and occupied the site of the modern garden south of the nave. The cloister, or covered walks, as in most great monasteries, ran along the interior of the four sides of this square court. A door at the north-west corner of



INTERIOR OF SOUTH TRANSEPT.
C.S. Lawson Sc.







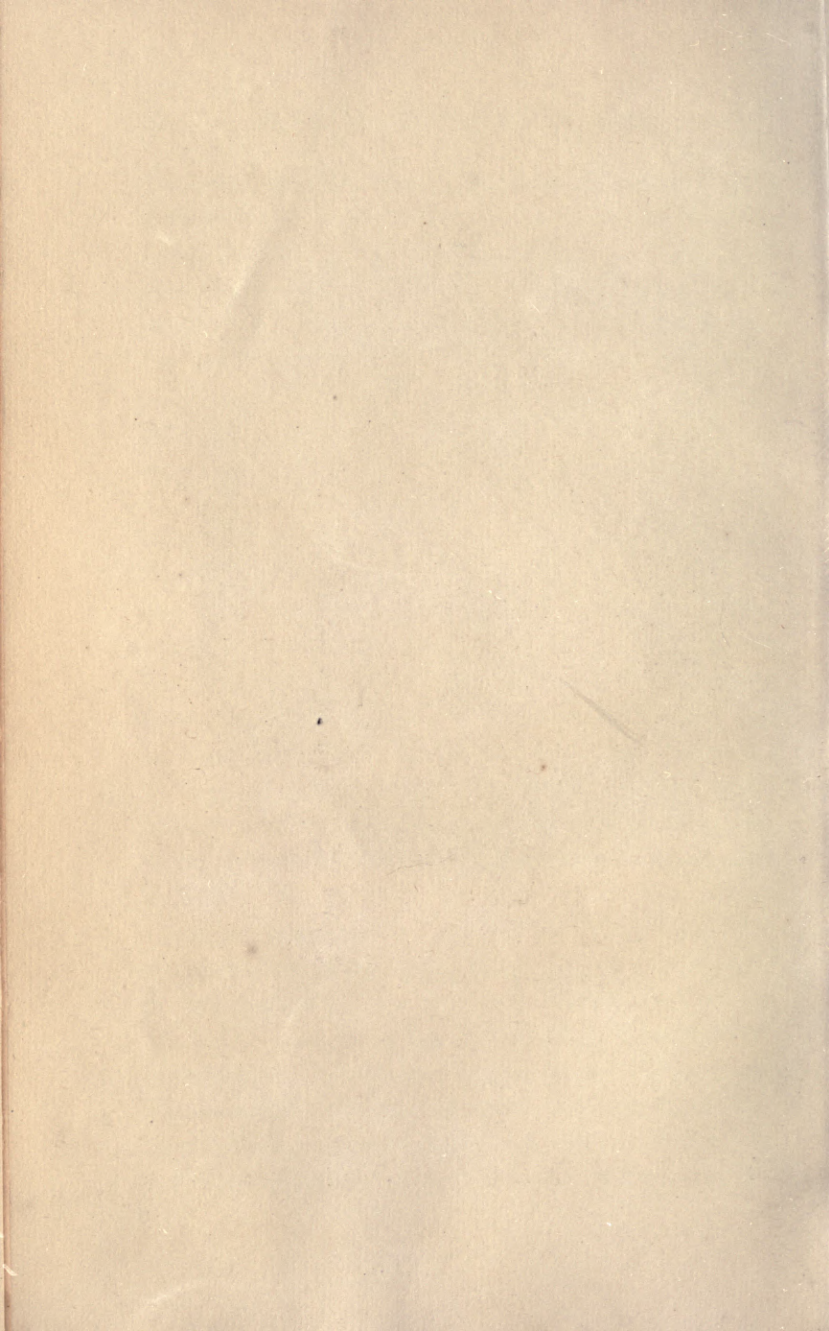
GREAT KITCHEN, ABBOT'S HOUSE.

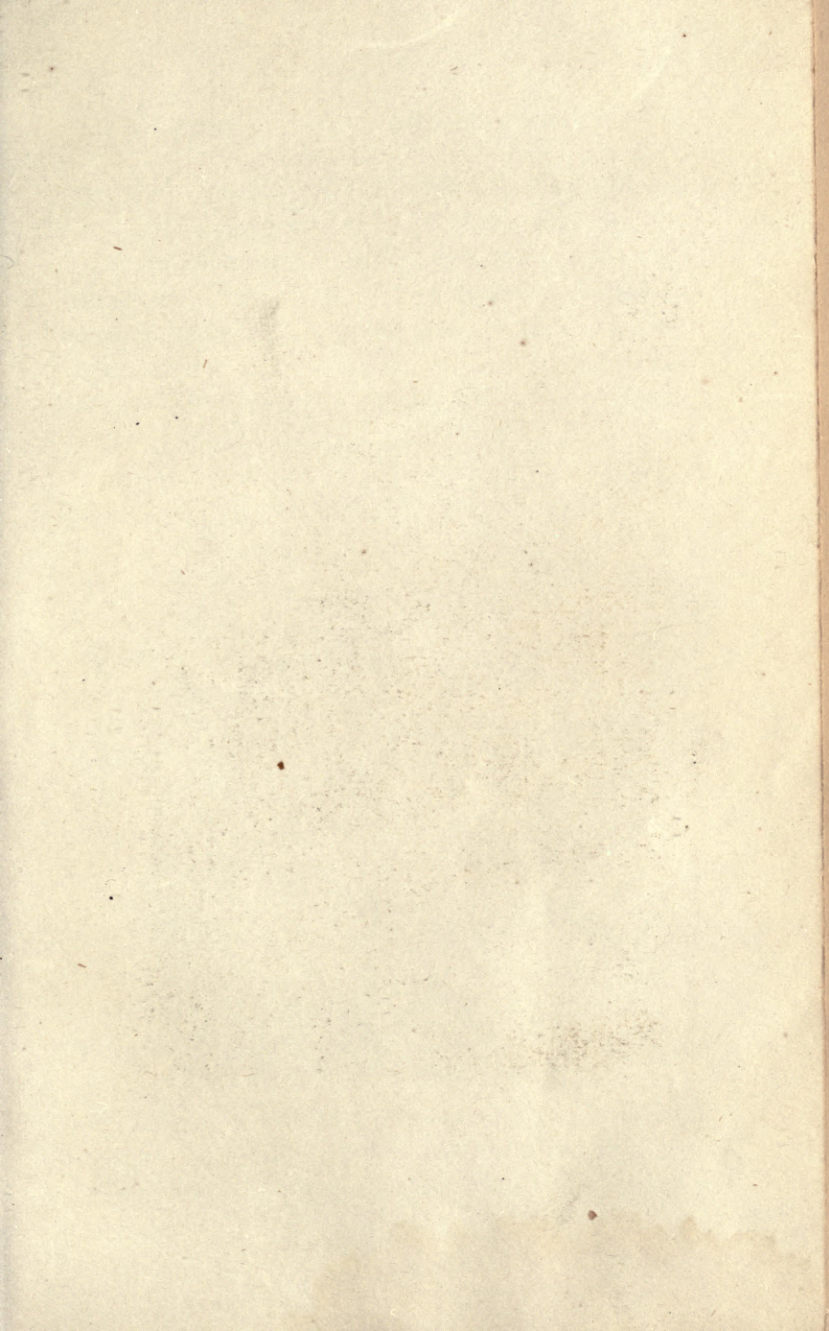
the cloister led into the Church, and another door entered the Church at the north-east corner. The mouldings of this door are enriched with carving of open filigree work, of a superior kind to any other part of the remaining building. This was the private entrance of the abbots and monks into the Church. The Abbot's Hall, now called the Abbey House, is also on the south of the nave, and was originally a square tower. Its present dimensions are 78 feet in length from east to west, and 40 feet in width. The great kitchen, which is on the basement floor, has finely groined arches and pillars. The dark oak with which it was internally wainscoted, having many figures in relief, has been ruthlessly destroyed, nothing remaining of the original woodwork but two gracefully moulded doors. It was in this hall that Scotland's greatest monarch, Robert Bruce, resided when he visited the Abbey in February 1318, May 1319, April 1320, March 1323, November 1325, and September 1328; and there, along with his noble Chancellor, Abbot Bernard, was framed the "spirited letter and remonstrance to Pope John, dated April 1320, in which they trace the origin and progress of the Scots from the greater Scythia through the Tyrrbenian Sea and the Pillars of Hercules into Spain. They inform him that they expelled the ancient Britons, destroyed the Picts, and maintained their kingdom free through a race of 113 kings of uninterrupted lineal descent: they strongly assert their independence of the Eng-

lish, and disclaim the right that Edward II. pretended to the kingdom : they entreat his Holiness to admonish Edward to desist from his hostilities, and heroically acquaint the Pope, that even should Bruce desert their cause, they would choose another leader, and never submit, even in extremity, to the unjust pretensions of the English monarch." Edward I. of England lodged here on the 5th August 1296, and again 1st August 1303. The dormitory, the lower flat of which was probably the refectory or dining-hall of the Abbey, was built against the gable of the south transept. The line of the roof is distinctly marked below one of the great lancet windows ; and a private door, now built up, gave access through the transept wall to the Church during midnight masses. In the upper storeys of the dormitory was the sleeping apartments of the monks. Below the dormitory, there still remains the vestiges of an arched passage, running from east to west, with doors at each end, and seats on each side. The roof was supported by ribs, ending in ornamental corbels. This passage led from the cloister to the chapter house, lying to the east end of which only a fragment, commonly called the " Pint stoup," remains of the south-east corner, which shews that it was erected in a style similar to the Church, and at the same period. Of the Frater Hall, or place of meeting, not a vestige remains. It stood between the dormitory and the Abbot's Hall. The vestry, commonly called the Chapter House, consists of two vaulted



ENTRANCE TO THE VESTRY.





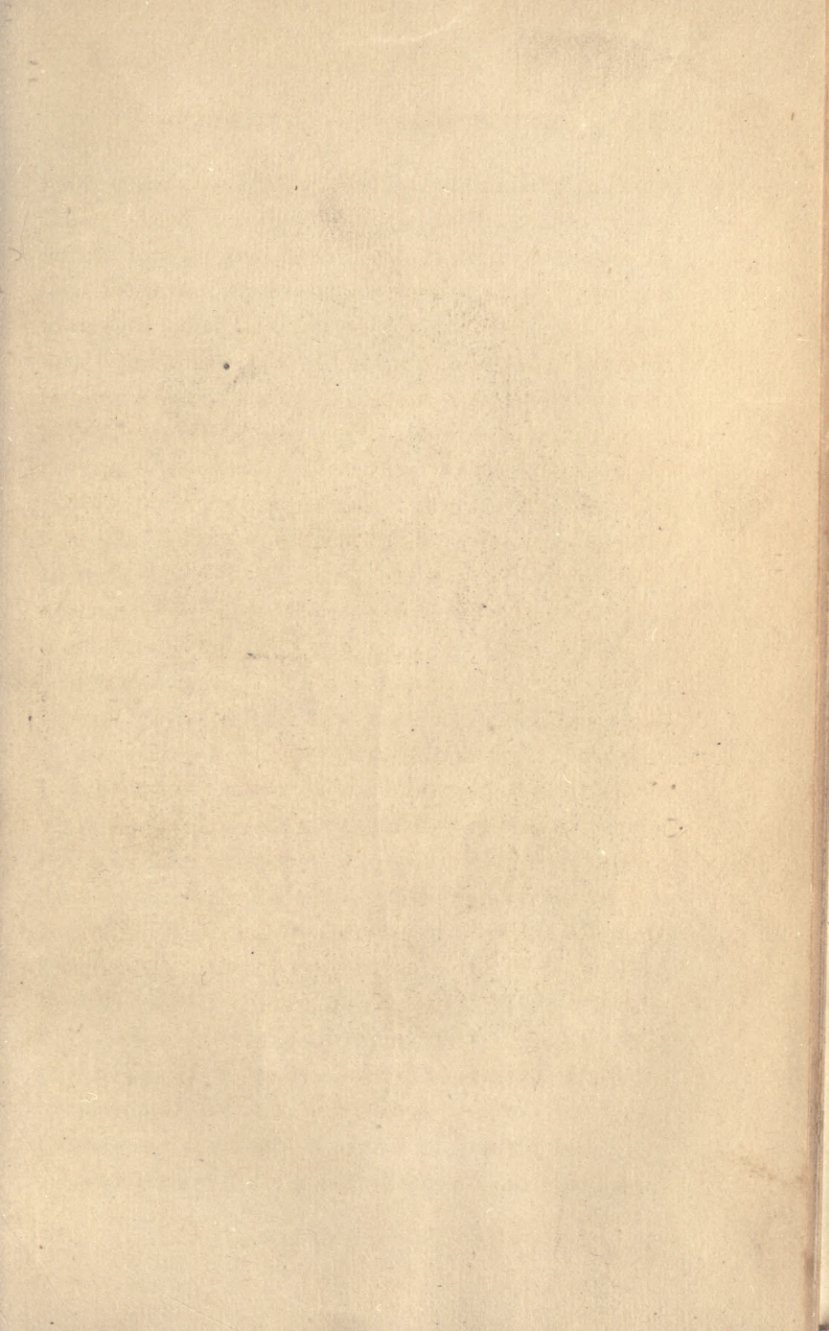


INTERIOR OF VESTRY.

C. S. Lawson

apartments, one above the other. It was built by Abbot Panter between 1411 and 1433. His arms are yet to be seen on the walls. It measures about 19 feet square within walls. The ground floor entering from the Church is a spacious room, with a beautiful vaulted stone roof upwards of 30 feet in height from the floor. The walls are adorned on three sides with columns and blind arches. It is lighted by two elegant windows, the south one in the decorated style, with mullions, and can easily be distinguished from all the windows of the original Church. The door is a very fine specimen in the pointed style, supported by columns. The remains of a Piscina are to be seen on the left hand side of the door; a small turret, in good preservation, overtops its south-west corner. In this vestry the relics found at the excavation are shewn to visitors. A range of buildings, two storeys in height, and about 64 feet in length, extend due westward from the south-west tower of the Church to the great portcullis gate. These were specially appropriated to the civil department of the conventual establishment. The basement storey is formed into vaults covered with groined arches. The main entry or gatehouse to the area, and by this stately porch, is $18\frac{1}{2}$ feet in width and about 16 feet in height. The north side is formed of clustered columns and a moulded arch obtusely pointed. The ribbed and groined roof which covered this passage way was surmounted by a large apartment, the walls of which

remain. It is lighted on the north by a square-headed window, divided by a mullion, and a small circular window above all, enclosed in a pointed arch of the decorated style, and is adorned by blind arches and large deep corbels on each side. The south end of this apartment is also lighted by a plainer pointed window in the same style, and there are several pointed windows on each side. This gateway is now called "The Pends," and would have been entire if it had not been taken down a few years ago under an apprehension of insecurity. Cardinal Betoun, while Abbot of Aberbrothock, is said to have contracted this great gateway from 16 feet in height and $18\frac{1}{2}$ in breadth to 11 feet in height and $9\frac{1}{2}$ in width, which he secured with a wooden door and portcullis, from which warlike symbols the present seal of Arbroath takes its impress. West of the gatehouse is a vaulted apartment, 28 feet long and about 18 feet wide. It extended from the gatehouse to the hall, or regality courthouse of the Abbey, in the days of its feudal and ecclesiastical supremacy. This hall was covered with groined arches, and measures 40 feet long and about 18 feet wide. It was surmounted by other apartments, the roof of which is marked on the east wall of the Tower. This square donjon tower is supported by double buttresses at the corners, and measures 24 feet from north to south, and 21 feet from east to west, and is about 70 feet in height from the ground to the bartizan, the walls being six feet in thickness.





UPPER ROOM IN THE CASTLE.

This tower served both the purposes of fortress and prison, and was sometimes called "The Castle." The lower apartment is a dismal dungeon without light, and was accessible only by a hole in the vault, through which the prisoners were let down. The apartment above this vault was also used as a prison, but the upper apartment contains fire-places and recesses, and here for safe custody the Abbey records were kept. The tower was finished at the top with a bartizan and parapet, which surrounded a sloping roof, rising several feet above. The roof and bartizan were taken down, for fear of accidents, in consequence of their insecure state. This tower commanded the three approaches to the Abbey, and still has a formidable appearance. At the south-west corner of the tower may be traced the height of the western precinct wall, in the south-west angle of which was a small square tower, which for a long time was used as the steeple of the Parish Church, but which was removed in 1832, and a handsome spire erected on its site. At the south-east corner was a private postern, termed the Darn Gate (secret gate), above which there was an apartment traditionally said to have been the place in which the catechumens were examined, but which, with equal probability, may be affirmed was the room where the gatekeeper resided.

Before concluding our brief sketch, let us throw ourselves back to some 17th July, when the great

Abbey was in the height of its glory, and, standing at the great western door, look around us. What an immense building! How numerous its massive clustered pillars! How impressive its long drawn aisles and fretted vaults, the walls covered with most delicate tracery, and adorned with innumerable columns, capitals, arches, sculpture, images, screens, crosses, paintings, and gold and silver vessels! Gilded statues of abbots, kings, and saints fill the niches in the most prominent places; altars lighted by wax candles, and surmounted by the image of its patron saint, clothed in gaudy robes, and glittering with tinsel of gold and silver, meet the eye in every direction. Beside them priests are standing, "every one crying for their offerings," and holding out peace and pardon in return. The most fashionable altars are surrounded by crowds of worshippers on their knees, presenting their gifts, offering up their paternosters and Ave Marias, and telling their beads, while incense and music lend their aid to make the solemnities more impressive. The tombs of earls, barons, and abbots are numerous and elegant. What a number of public and private chapels! How graceful the tracery of the tabernacle work of the choir! How splendid the royal tomb, with its statue of the royal founder recumbent, and around which lights are kept perpetually burning! How superb the ornamental work of the Abbot's throne; while towering over all, and closing the view, is the high altar, with the

Saviour on the cross, and wax candles burning around it!—the whole illuminated by the light which streams through one hundred and twenty windows, throwing a beautiful radiance on the various-coloured tiled floor of the Church. From this point,

“With reverential awe
Was the beholder struck, who, entering, saw
The body of the Church extended wide
With rows of lofty pillars on each side ;
The grand perspective, how well formed to raise
The soul to heaven upon the wings of praise.
Great in idea, words cannot extol
The strength, the august grandeur of the whole.”

Imagine all this, and the reader may be able to form some faint idea of the festival of St. Thomas à Becket as it was annually celebrated at Arbroath for nearly four hundred years.

CHAPTER VII.

Altars in Abbey Church.

BESIDES the great or High Altar, dedicated to the patron saint, Thomas à Becket, which stood at the upper end of the chancel, the Church contained various other altars or chaplainaries, founded in honour of other saints, male and female. We have ascertained the existence of at least six of these altars, although it is probable that a far greater number existed of which we have as yet found no trace.

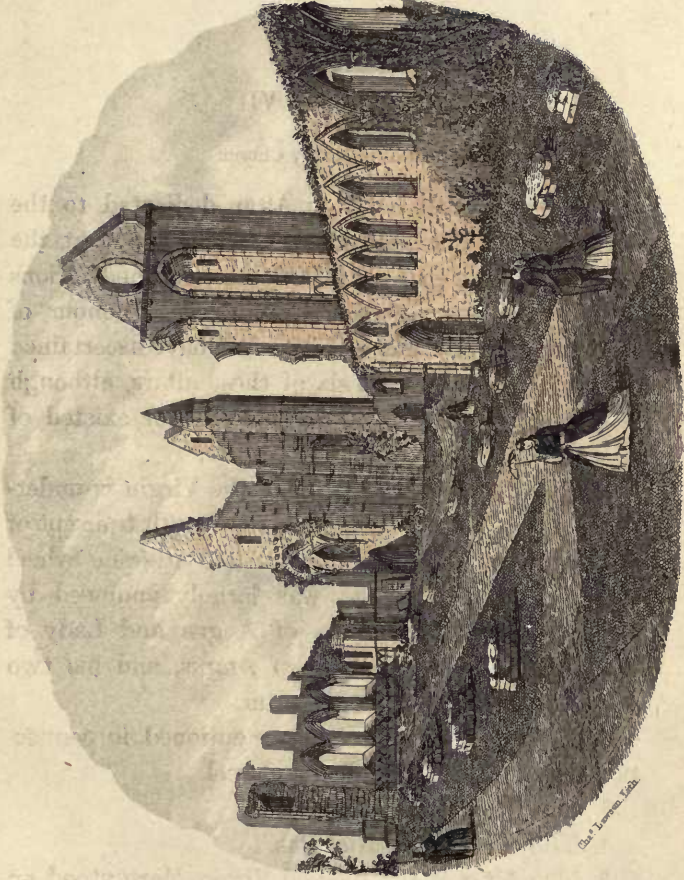
1. The Altar of St. Catherine the Virgin is understood to have been situated in the south transept of the Church, under the conspicuous Catherine wheel window. This altarage was largely endowed by Margaret Stuart, Countess of Angus and Lady of Abernethy. Gilchrist, Earl of Angus, and his two sons, were buried before the altar.

2. The Altar of St. Peter is mentioned in connection with an erection called a chapel.

3. The Altar of St. Lawrence.

4. The Altar of St. Nicholas.

5. The Altar of the Blessed Virgin Mary stood on the south side of the choir, close to the door of the vestry, now incorrectly called the Chapter-house,



Chas. Turner. Lith.

INTERIOR OF ABBEY CHURCH. LOOKING EAST.

where the remains of the piscina or stone basin, in which the vessels were washed, may still be seen. Previous to 1219, King Alexander II. granted the yearly rent of a stone of wax, from his toft beside the Market of Aberdeen, for lighting the Altar of the Blessed Virgin.

6. The Altar of St. James.

CHAPTER VIII.

Revenues and Endowments of the Abbey : possessions of the Monks.

THE revenues of this Abbey, and the landed property belonging to it, were immense—a large extent of territory, and widely dispersed, being still charged with the payment to Lord Panmure, the superior, of what is called Abbey dues, both in money and in kind. In the year 1561, in pursuance of an order of secret or Privy Council, a visitation of the monasteries was made, and an account of their revenues taken, by commissioners appointed for the purpose, at which time the revenues of this institution were found to be—in money,

£2,483, 5s. Sterling.

Wheat,...	26	chalders,	9	bolles,	1	firlot,	0	pecks.
Bere,.....	118	„	7	„	0	„	2	„
Meal,.....	168	„	8	„	2	„	0	„
Oats,.....	24	„	10	„	3	„	2½	„
Total,.....	341	„	3	„	3	„	0½	„

And of salmon, 1 last and 3 barrels.

By the Book of Assumption, the revenues are stated at—£2,553, 14s. Sterling.

Wheat,...	30 chalders,	3 bolls,	3 firlots,	2 pecks.
Bere,.....	143	„ 9	„ 0	„ 2
Meal,.....	186	„ 9	„ 2	„ 0
Oats,.....	27	„ 11	„ 0	„ 0

Total,... 398 „ 1 „ 2 „ 0 „

And 37 barrels of salmon and 2 of grilse, but omitting capons, poultry, grassums, dawikis, and all other services and duties, as well as the teinds of the Churches of Abernethy, Tannadice, and Monifieth, the incomes of which were as follows :

Abernethy,.....	£273 0 0 Ster.	} £510 5 4
Tannadice and Monifieth,	237 5 4 „	

Wheat,	4 chalders,	12 bolls.
Bere,.....	12	„ 9 „
Meal,.....	15	„ 10 „

Total, 32 „ 15 „

The Books of Surplus and Annexation gave £2,594 as the money revenue of the monastery; but in all other articles, except in the single article of salmon, they agree in every particular with the Book of the Collector and of Assumptions, as stated above. Having such immense revenues and endowments, the reader may well enquire how it possibly could be, that twenty-five men, Abbot included, could be able to squander and consume so much money and provisions as those enumerated in the lists previously quoted; but one need only refer to the ancient records of the monasteries for a solution of this

natural question. The monasteries were not those seminaries of vice, profligacy, and irreligion which many, from their youth upwards, have been taught to believe them to have been. They were the repositories of learning, the only seats of learning and of knowledge, in barbarous ages. Kings, princes, and nobles very frequently sojourned within monastic walls when travelling over the country, these buildings being almost the only ones of sufficient extent to accommodate them and their retinues. The strong walls and sacred character of these edifices afforded also a certain amount of protection to the royal person. Doubtless the conventual kitchen and cellars, though not stored with such refined luxuries as in richer lands, would yet be sufficiently provided with the means of good cheer to cause a King of Scots, who had been riding from dawn up hill, through river, and over moorland, to hasten briskly forward about meal time,

“ Unto the saintly convent, with the good monks to dine,
And quaff to organ music the pleasant cloister wine.”

They were also houses of refuge for the destitute, and the poor peasants and pilgrims made the monasteries their homes and resting places. The charity of the monks was proverbial. There were no poor-laws then, and no need of them. History records that, within the Abbey of Arbroath and its precincts, the black Earl of Douglas, with a thousand followers, sojourned and feasted for twelve months, without

trenching on the comforts of its inhabitants, and without in the least diminishing the supplies daily allotted to the poor, the necessitous, and the infirm. Some faint idea may be formed of the hospitality of this monastery, by looking into the regulations for the provisions for the year 1530, by which an order was issued for purchasing, in addition to the rent in kind paid by the Abbey tenants, 800 wedders, nine score of marts or oxen, 11 barrels of salmon, 1500 dried killings or cod-fish, 82 chalders of malt, 30 of wheat, and 40 of meal; and the order farther states, that the appointments for that year exceeded those of 1520, notwithstanding that in the last year the King's highness had been entertained in the convent twice, and the Archbishop three times.

Besides the Priory of Fyvie in Aberdeenshire, the monks possessed the following Parish Churches:—St. Vigeans (which included Arbroath), Panbride, Arbir-lot, Monikie, Murroes, with Ballumbie, Dunnichen, Mains of Strathdighty, Lunan, Ethie, the ancient In-verkeillor, the modern Inverkeillor or Congschollis, with Kinblethmont and Boysack, Monifieth, with Ecclesiamonichty or Balmossie, and Kingennie or Ethiebethune, North Ferry or Broughty, Clova, Ruthven, Glamis, Kirriemuir, Kingoldrum, Newtyle, with Keillor, Garvock, Dunivaig, Abernethy, with Dron, Dunboig, and Errol, Tannadice, Inverness, Aberchirder or Marnoch, Banff, Gamrie, Langley near Montrose, Guild, Banchory or Trinity, Bethlehem or

Bethelney, Forgue, Tirie, Tarves, Nigg near Aberdeen, Fetterangus, St. Mary's Kirk of Old Montrose or Maryton, Carmyllie, Aberlemno, Guthrie, and a considerable territorial estate in the parish of Marykirk.

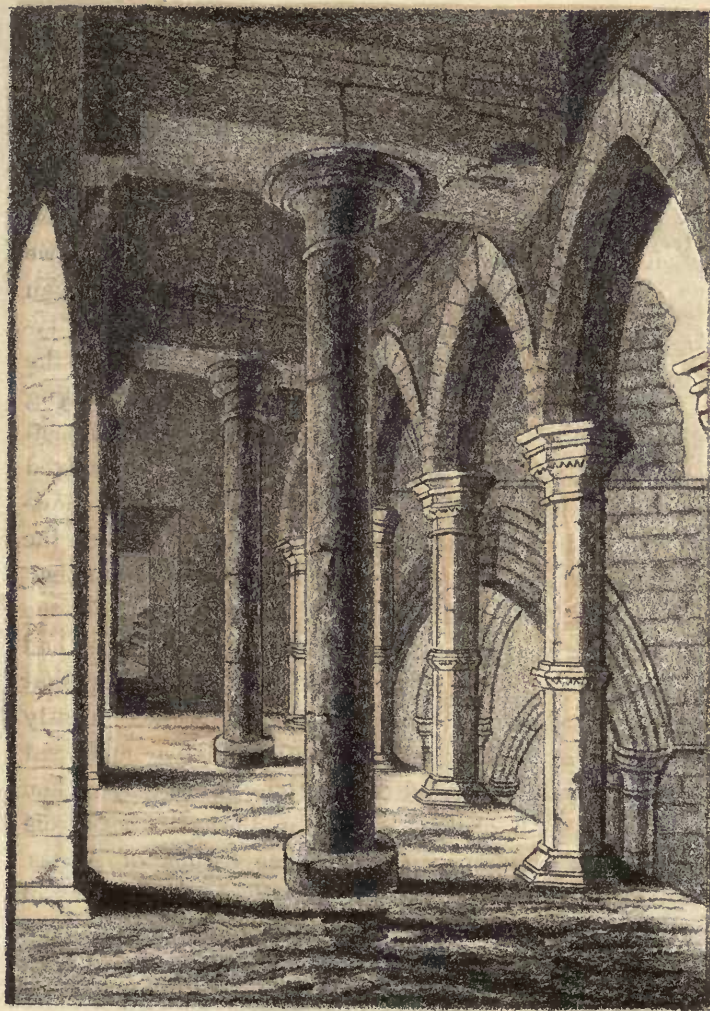
Some idea of the present yearly value of the lands which were formerly bestowed on the Abbey may be learned from the fact that the rental of four out of the eight baronies or parishes which it possessed, viz., Aberbrothock, Ethie, Dunnichen, and Kingoldrum, amounted by the recent valuation to £13,848, 16s. The Abbot of Arbroath also exercised free council and full government over the burghs of Forres, Aberdeen, Perth, Forfar, Montrose, Dundee, Crail, Kinghorn, and many others; as also the right to the following fisheries:—1, A net fishing in the Tay called Stok; 2. A net fishing in the North Esk called St. Thomas, both granted by King William; 3. A half merk out of the fishing of Ur, on Tay, granted by the Earl of Strathearn; 4. Fishings at Broughty, on the Tay, granted by Gilchrist, Earl of Angus; fishing rents payable from Inverness in herrings salted and in barrels. The Abbey had also the right to the batell or ferry-boat at Montrose, with the land attached to it; as also the right to the ferry-boat at Kincorth, on the Dee. The Abbey also possessed a right to take timber from all the King's forests, granted by King William and King Alexander II., and renewed by King Robert Bruce.

CHAPTER IX.

History and style of Abbey buildings : when finished : mixture of Norman and early English architecture : accidents during the Romish period : damage done at the Reformation : greater destruction since that period.

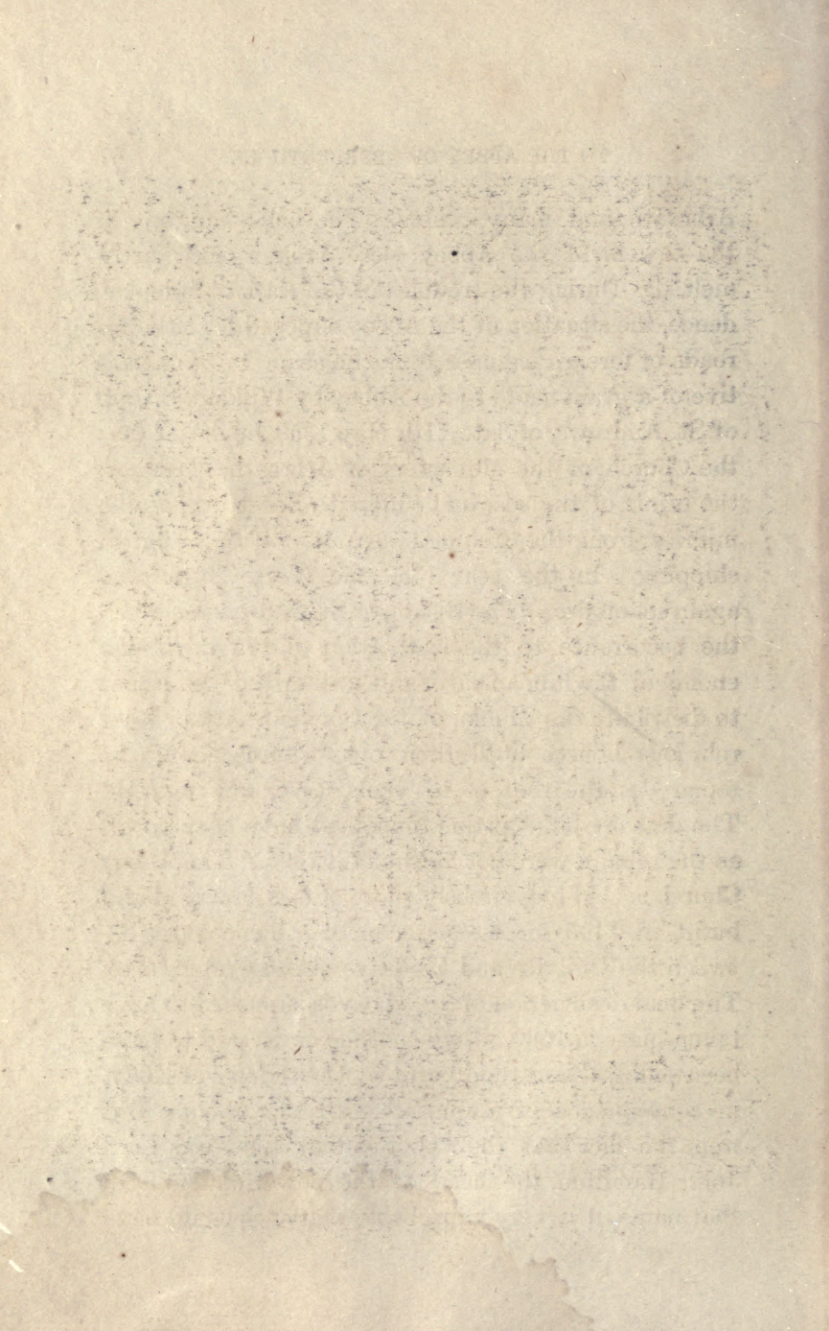
THE Abbey Church of Arbroath, as previously stated, was founded in 1178, by King William the Lion, in commemoration of his early friend, Thomas à Becket, and was probably finished in 1233, or about fifty-five years after its commencement, in which year, during the reign of Alexander II., it was again dedicated. It was the general custom in buildings of this kind to begin with the east end and finish the choir with as little delay as possible for the performance of worship. The centre tower and transept, or cross arms, were then added, and a temporary wall being built towards the west between the tower and the nave, the architects then added the greater part of the nave, or western portion of the Church, and commonly made another pause before completing it by the erection of the west front with its towers. The style of the building of the Abbey Church is wholly of the transition period, and consists of the remains of the Norman style with the early English prevailing. There are few buildings in which they are so closely blended, and the transition so gentle. The great western door has the Norman arch, with an approach to the latter

types in some of its rather peculiar mouldings, while the broad and equally peculiar gallery above it shews the pointed arch with all the simplicity of the Norman pillar and capital. The early English style is specially marked by grandeur, dignity, and simplicity in its general design, and includes as a principal feature the substituting of tall lancet-headed windows without stone mullions, for round-headed or Norman windows. This took place during the last twenty-five years of the twelfth century, and is called the transition period. Thus, Arbroath Abbey, not being commenced till the change began, has numerous lancet-headed windows without stone mullions, intermixed occasionally with the older round-headed, shewing that the transition period of intermixture of the two styles had been continued in Scotland later than in England, and during the early part of the thirteenth century. The buildings of the Abbey had to contend with many enemies even during that period which may be termed their life time of nearly 400 years, among which, besides the tear and wear incidental to a period of such length, we may reckon the elements of wind and fire, and assaults both from English shipping and the fierce barons of Angus. During the disastrous year of 1272, on Saturday of the Octaves of the Epiphany, at midnight, a sudden and violent wind from the north, accompanied with hail, threw down houses and lofty buildings, and fire breaking out in consequence, destroyed the Church of



GALLERY ABOVE WESTERN DOOR.

C.S. Lawson, Sc.



Arbroath and many others. The bells hanging in the towers of the Abbey were broken and partly melted. During the troubles of the wars of independence, the situation of the Abbey exposed it to the inroads of foreign enemies from the sea. In the narrative of a grant made to the Abbey by William, Bishop of St. Andrews, of date 11th May 1350, he states that the Church of the Monastery of Arbroath, placed on the brink of the sea, had suffered almost irreparable injuries from the frequent assaults of the English shipping. In the year 1380, the great Church was again set on fire. The Bishop of St. Andrews ascribed the occurrence to the instigation of the devil, the enemy of the human race, and authorized the Abbot to distribute the Monks of the Convent among other religious houses until their own Church should be repaired in the roof of its choir, nave, and transept. The damage done at this time must have been great, as the repairs were not finished till 1395. The Abbey Church is said to have been more or less damaged and burnt in 1445, on the occasion of the encounter between the Ogilvies and Lindsays already referred to. The final destruction of the Abbey is supposed to have taken place in 1560, at which time it is said to have been pillaged and then burnt by Ochterlony of Kelly, in consequence of a quarrel with the Abbot. But from the fact that the Abbot at that time was Lord John Hamilton, the head of the powerful family of that name, it is very improbable that such could have

taken place. The editor of the second volume of the Chartulary of the Abbey is altogether silent as to any conflagration of the Church at the period in question, neither is there any authentic confirmation of the story, so that this popular tradition very probably has been derived from, or been confounded with, some of the earlier burnings. Neither have we seen any statement from a writer contemporary with the Reformation that the buildings of the Abbey suffered at the hands of the Reformers, although it is probable that, as was done elsewhere, they burned the wooden images, beheaded and defaced the stone ones, threw down the crosses and altars, and damaged the tombs. In justice to the Reformers, we may add that it will be difficult to point to a single parish or town church the walls of which were injured by them, further than perhaps by the destruction of crosses and statues. There is no evidence that the walls of the great churches north of Scone, including those of Dunkeld, Dundee, Arbroath, Montrose, Brechin, New and Old Aberdeen, Elgin and Kirkwall, suffered any damage at their hands; while we know that to the English is to be attributed the destruction of much of the Abbey Churches of Haddington, Kelso, Dryburgh, Melrose, and Holyrood. The Act of Council, passed in 1561, had reference to the destruction of monuments of idolatry within the churches and monasteries, rather than to the buildings; and although Knox writes that the Act was followed by the burning of the Abbey of

Paisley, and the demolition of those of Failford, Kilwinning, and part of Crossraguel, without doubt because they belonged to Popish dignitaries, Mr D. Laing has shewn (Knox, 1-167) that the destruction was far less complete than the words used would lead one to suppose. A fair idea of this purging process may be obtained from the following copy of the Order by the Privy Council, ordering the demolition of the altars and images of Dunkeld Cathedral. We give it with the original spelling, and the postscript, as they appear in the original :—

“To our traist friendis, the Lairds of
Arntilly and Kinvaid.

“Traist friendis, after maist harty commendacion, we pray you faill not to pass incontinent to the Kyrk of Dunkeld, and tak down the haill images thereof, and bring furth to the Kyrk-zayrd, and burn them oppenly. And siclyk, cast down the altaris and purge the Kyrk of all kynd of monuments of idolatrye. And this ze faill not to do, as ze will do us singular empleaseur; and so committis you to the protection of God.

“From Edinburgh, the xii. of August 1560.

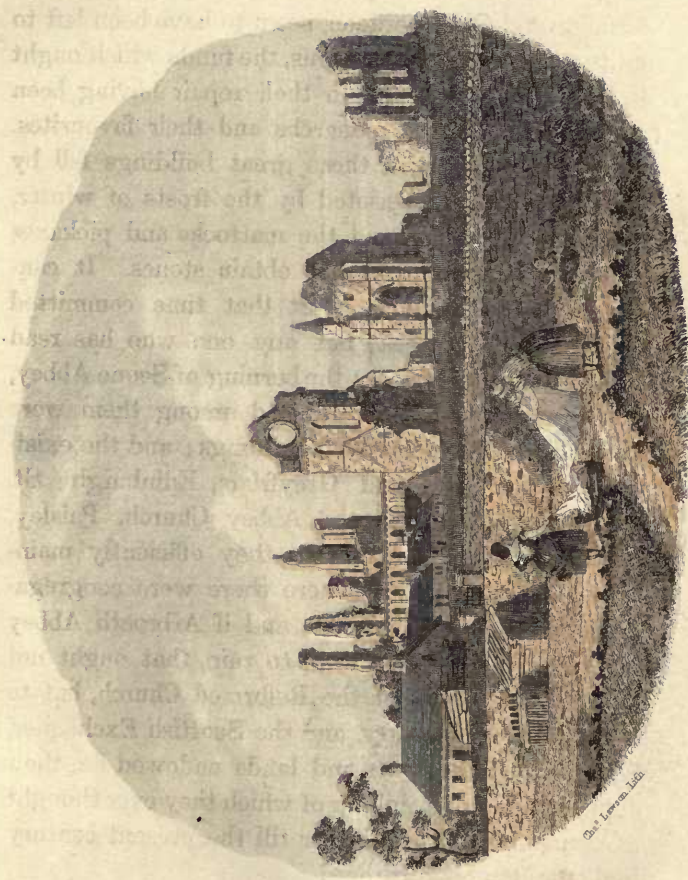
“Faill not bot ye tak guid heyd that neither the desks, windocks, nor durris, be onyways hurt or broken—eyther glassin wark or iron wark.

“AR. ERGYLL.

“JAMES STEWART.

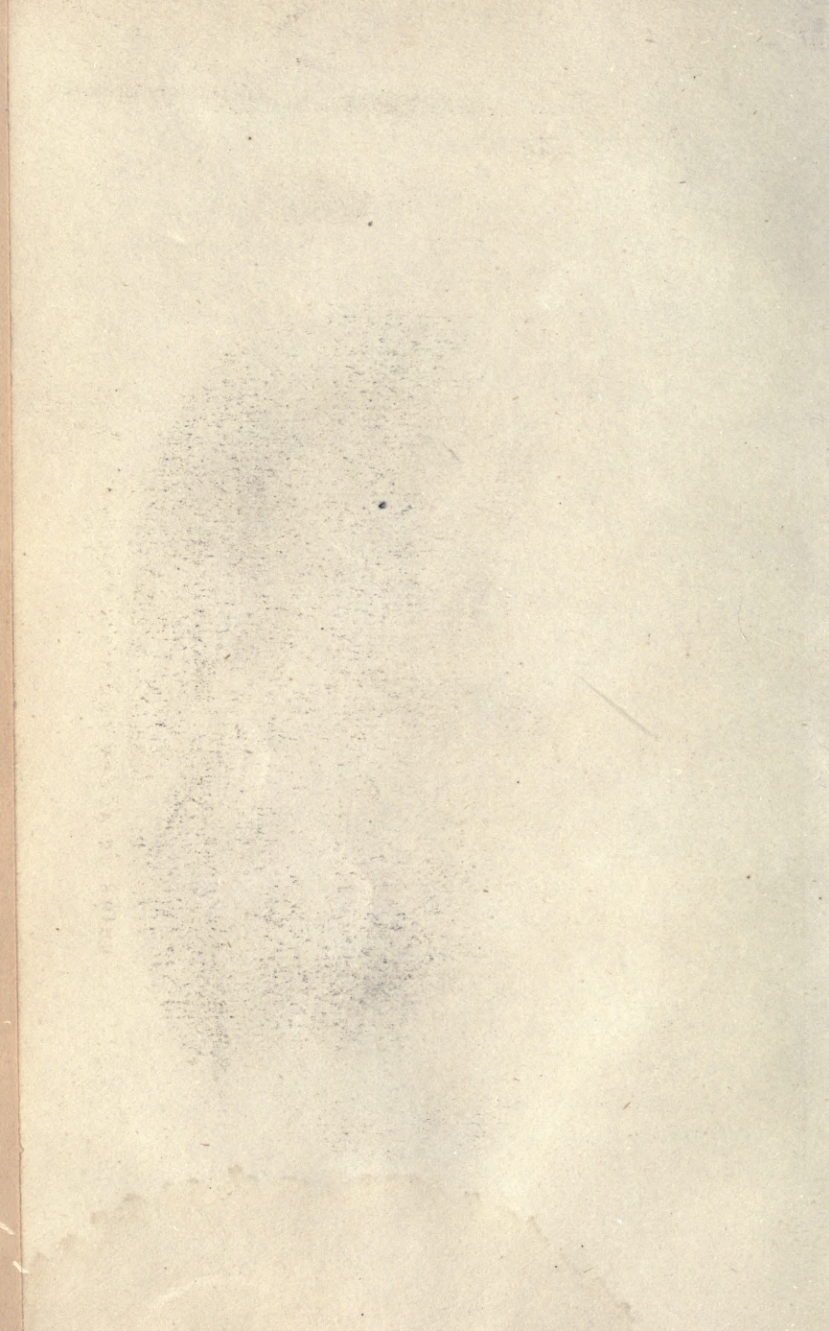
“RUTHVEN.”

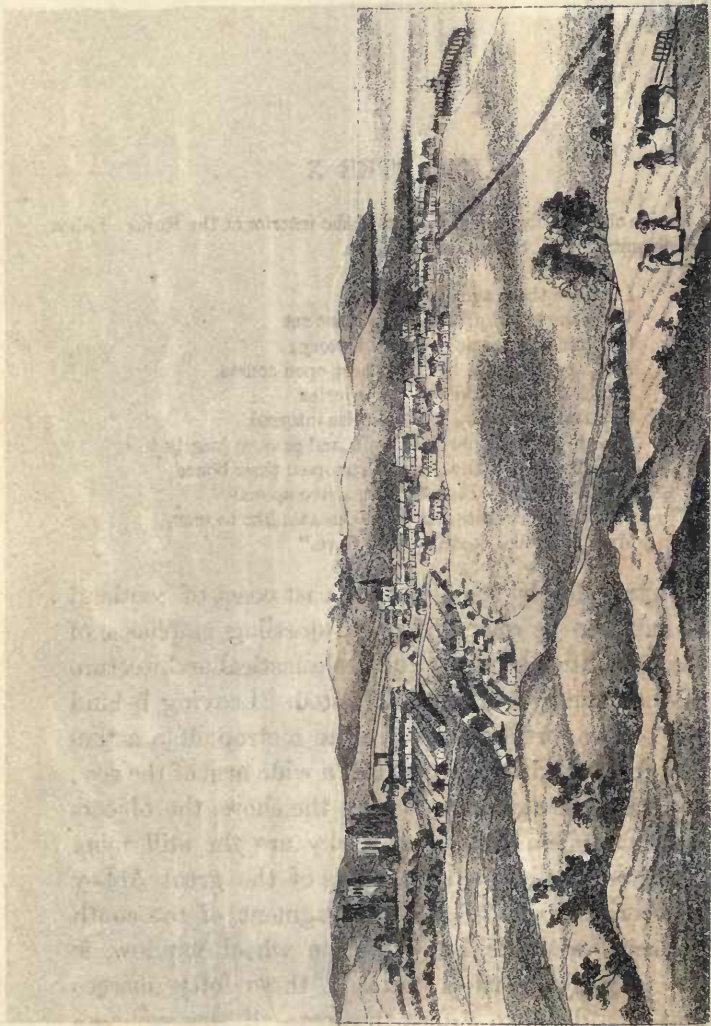
The walls of St. Andrews Cathedral, Elgin Cathedral, Arbroath Abbey, the chancel of Brechin Church, and the choirs and transepts of the Churches of Dunfermline and Old Aberdeen, seem to have been left to go to ruin as useless erections, the funds which ought to have been employed in their repair having been appropriated by the monarchs and their favourites. Many of the walls of these great buildings fell by their own weight, assisted by the frosts of winter, the rains of summer, and the mattocks and pickaxes of every one who wished to obtain stones. It cannot be denied that mobs at that time committed unjustifiable excesses; but any one who has read Knox's Lamentations on the burning of Scone Abbey, will see that the more learned among them were proud of their ecclesiastical buildings; and the existence of St. Giles and Greyfriars, Edinburgh; St. Michaels, Linlithgow; the Abbey Church, Paisley, and many others, shew that they efficiently maintained those churches where there were congregations to be accommodated; and if Arbroath Abbey and other monasteries went to ruin, that ought not to be charged against the Reformed Church, but to the nobility and gentry, and the Scottish Exchequer, who grasped the rents and lands endowed for their support, and not a shilling of which they ever thought of employing in their repair till the present century had considerably advanced.



Chas. Lewis del.

RUINS OF ABBEY FROM SOUTH-EAST.





C. S. J. Mason

ARBROATH, 1693.

FROM THE ORIGINAL DRAWING BY J. MASON.

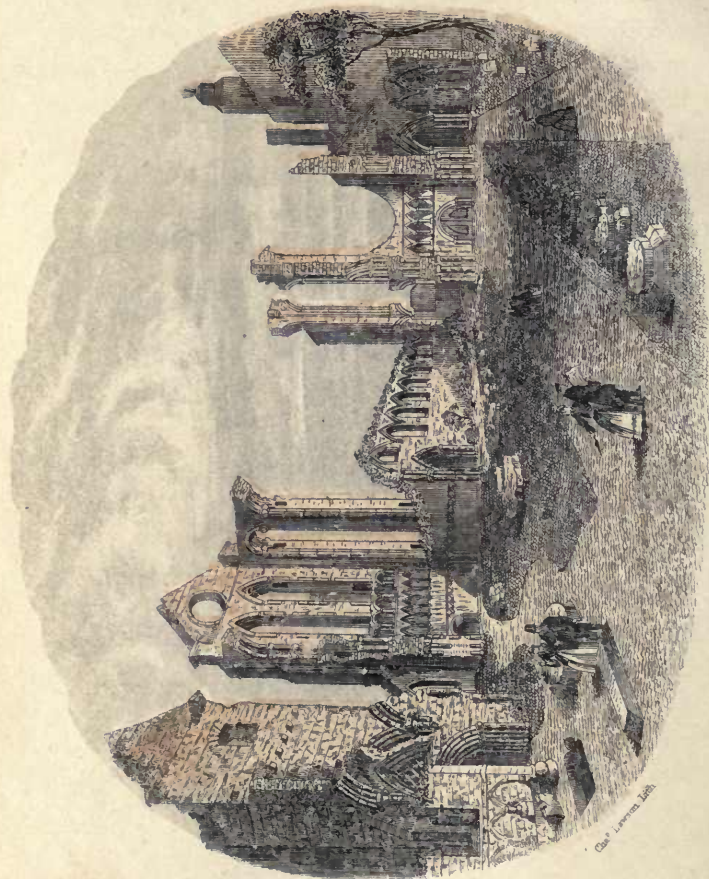
CHAPTER X.

Ruins of the Abbey: Excavation of the interior of the Ruins: Relics of Antiquity found, Statues, Graves, &c.

“I do love these ancient ruins:
We never tread upon them but we set
Our feet upon some reverend history;
And, questionless, here, in these open courts,
Which now lie naked to the injuries
Of stormy weather, some men lie interred
Who loved the Church so well, and gave so largely to't,
They thought it should have canopied their bones
Till doomsday. But all things have an end—
Churches and cities that have diseases like to men,
Must have like death as they have.”

THE traveller by sea along the east coast of Scotland is liable to be reminded, with startling emphasis, of the demolition to which the ecclesiastical architecture of the country has been subjected. Leaving behind him on his northward course the metropolitan cathedral of St. Andrews, he crosses a wide arm of the sea; and when he again approaches the shore, the objects most prominent against the sky are the still more disastrously shattered remnants of the great Abbey of Aberbrothock. The lofty fragment of the south transept, with its St. Catherine wheel window, is the only symmetrical form in these lofty masses that at a distance strikes the eye—all else is shape-

less and fragmentary. Nearing them from the High Street of the burgh, the first prominent object is a grim, strong square tower. It was not, perhaps, without design that this formidable building was so placed as to frown over the dwellings of the industrious burghers ; it was the prison of the regality of the Abbey, the place of punishment or detention, through which a judicial power, scarcely inferior to that of the royal courts, was enforced by this potent brotherhood, and thus it served to remind the world without that the coercive power of the Abbot and his chapter was scarcely inferior to their spiritual dignity and their temporal magnificence. Passing onward, the whole scene is found to be a chaos of ruin. Fragments of the Church, with those of the cloisters, and other monastic edifices, rise in apparently inseparable confusion from the ground ; but, with a little observation, the cruciform outline of the Church can be traced, and then its disjointed masses reduce themselves into connected details. The dark red stone of which the building was constructed is friable, and peculiarly apt to crumble under the moist atmosphere and dreary winds of the north-east coast. The moulding and tracery are thus wofully obliterated, and the facings are so much decayed as to leave the original surface distinguishable only here and there. But still the ruins are picturesque, imposing, and strikingly grand ! They fill the antiquarian, the man of taste, and the lover of monastic research, with



INTERIOR OF ABBEY CHURCH, LOOKING WEST

Chas. Lawrence del.

mingled feelings of delight, admiration, veneration, and sorrow. On the ground lie ruins, moss-grown and grey, mingling their dust with the ashes of those who helped to rear them. Dilapidated towers of the most solid construction, columns thrown down and broken in pieces, shattered walls, splendid windows, and mouldering staircases, meet the eye of the visitor at every step, and in every direction. But all the tombs, altars, screens, and crosses, except a few insignificant fragments, have vanished, and the pillars that supported the roof of the Church are all demolished, although their position can be easily traced by the bases of the columns which yet remain.

“Within these walls of high cathedral state,
No altar, priesthood, holy rites appear,
Of all that once was splendid, sacred, great,
To catch the eye, or fascinate the ear ;—
’Tis shapeless ruin all and silence here.”

All that is left to tell us of its former greatness, of its immense riches, power, and grandeur, all that the antiquarian and the philosopher can discover as having escaped the ruthless hand of time and barbarity, are but the fragments of

“A pile stupendous,
Of which the very ruins are tremendous.”

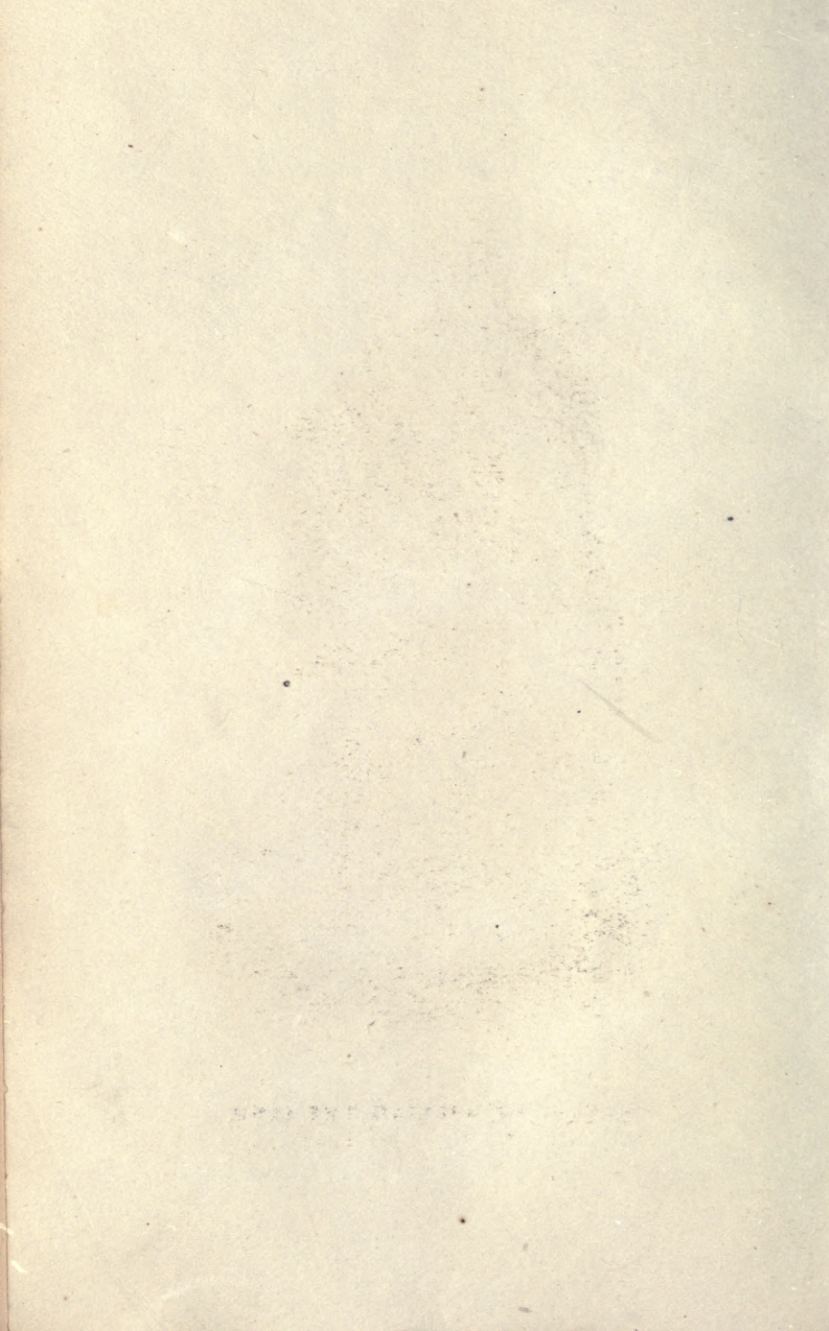
The upper part of the north-west tower was blown down by a storm in 1739. Part of the south-west tower fell in 1772; and on the night of the 31st October 1799, about 25 feet of the other side of the same tower. No accident happened to any one on

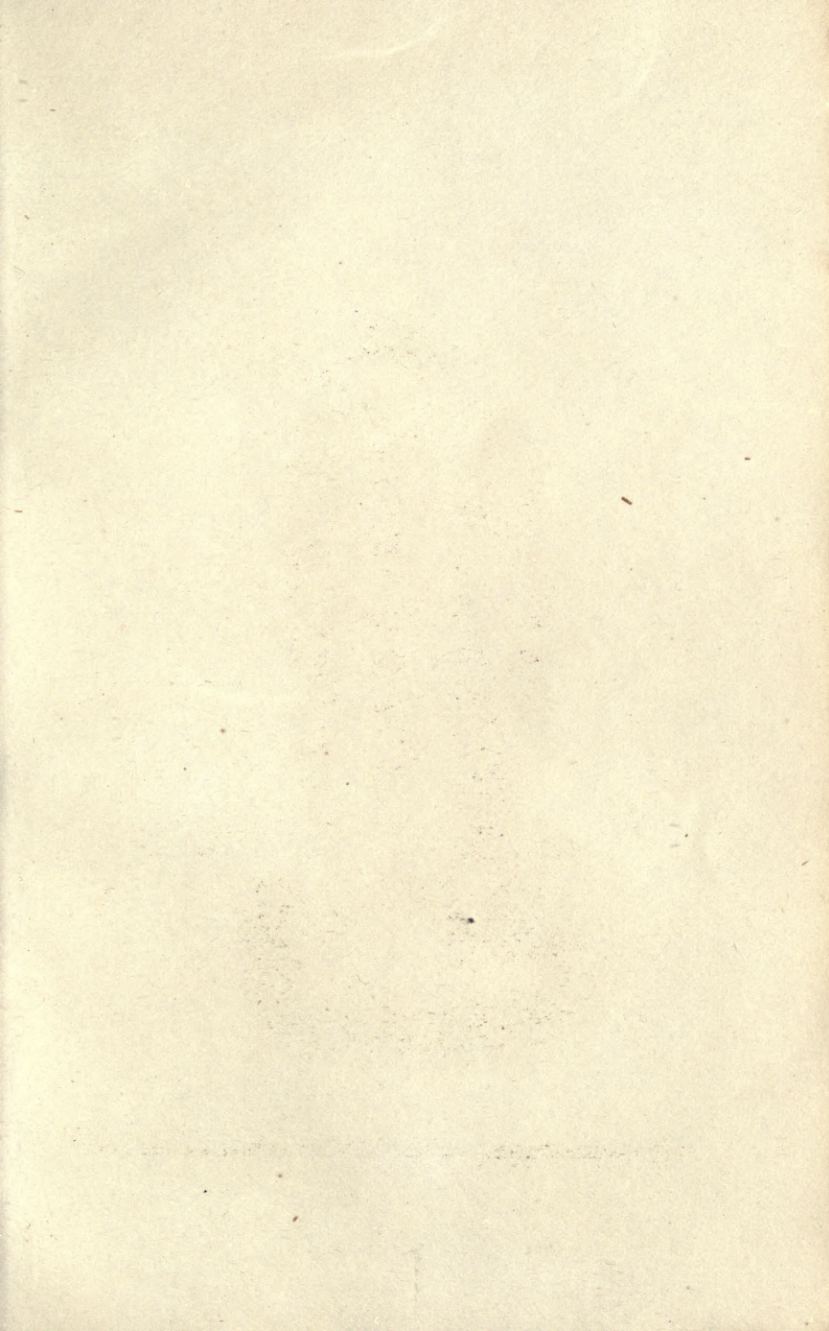
any of these occasions ; and the populace, as is usual on such miraculous escapes, attributed their safety to the protection and influential power of the monks, and the sanctity attending the materials of which the towers were composed. In 1800 the Town Council of Arbroath demolished the groined arched roof of the great gateway, with the centre wall, where the hinged gate and side wicket were placed. The Abbot's Hall, although denuded of its antique internal furnishings, and its battlemented exterior, are well worth careful preservation, not only on account of its general form and fine vaulted basement storey, but as the nursing place of Scotland's liberty ; for here the patriot King, Robert Bruce, assembled that famed Parliament, the members of which, with that lion-hearted Churchman, Bernard de Linton, asserted the independence of their country, and declared their resolution to maintain freedom at all hazards.

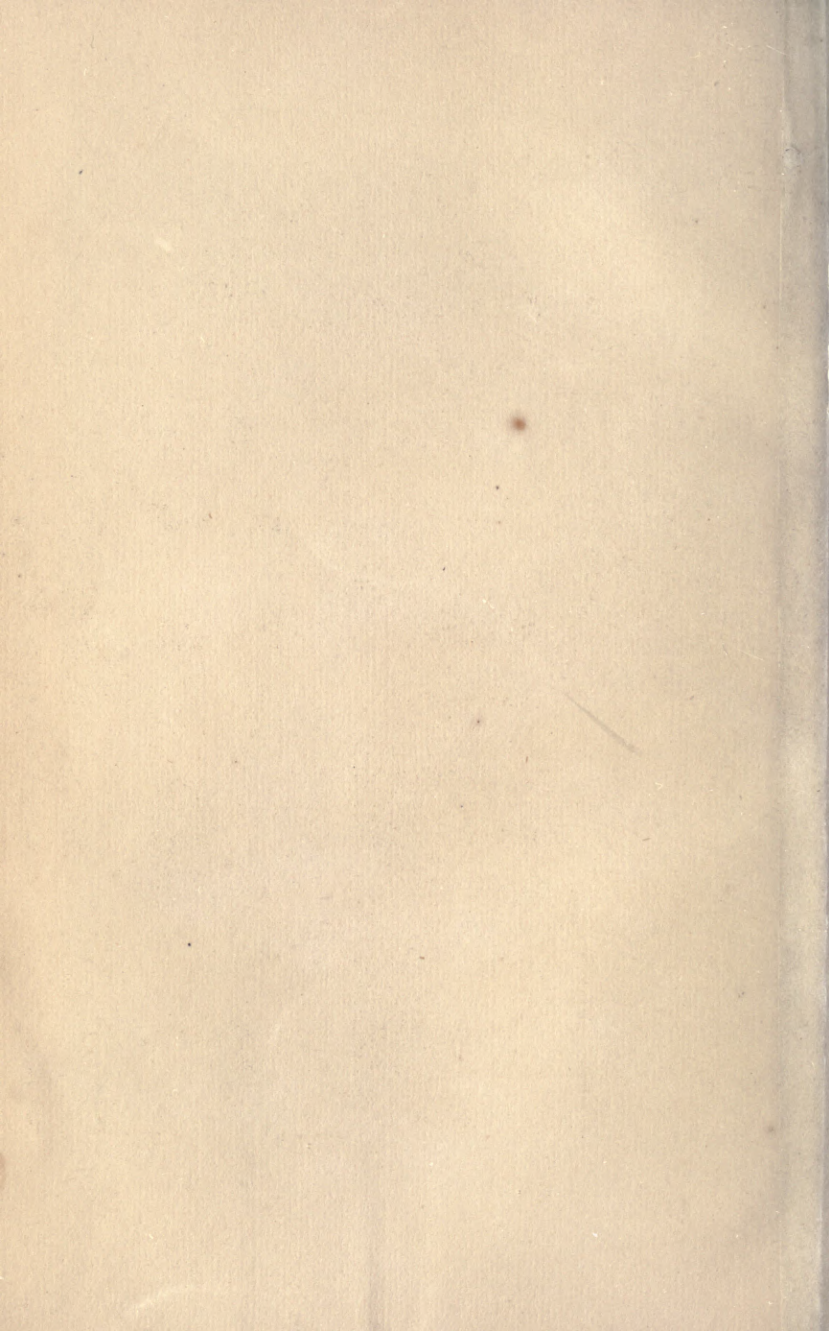
In the Vestry a few relics of the past are shewn to the curious, consisting of mutilated statues, one of which covered the remains of the royal founder, William the Lion. It is formed out of a block of very hard and dark coloured shell marble ; the figure was originally recumbent ; the robe is large and flowing, knit by a girdle, from which a purse hangs on the left side. Four figures of knights in armour are engaged as if arranging the drapery. The feet of this figure are resting on a lion. This statue, without the head, measures four feet three inches in length. Another



STATUE OF WILLIAM THE LION.



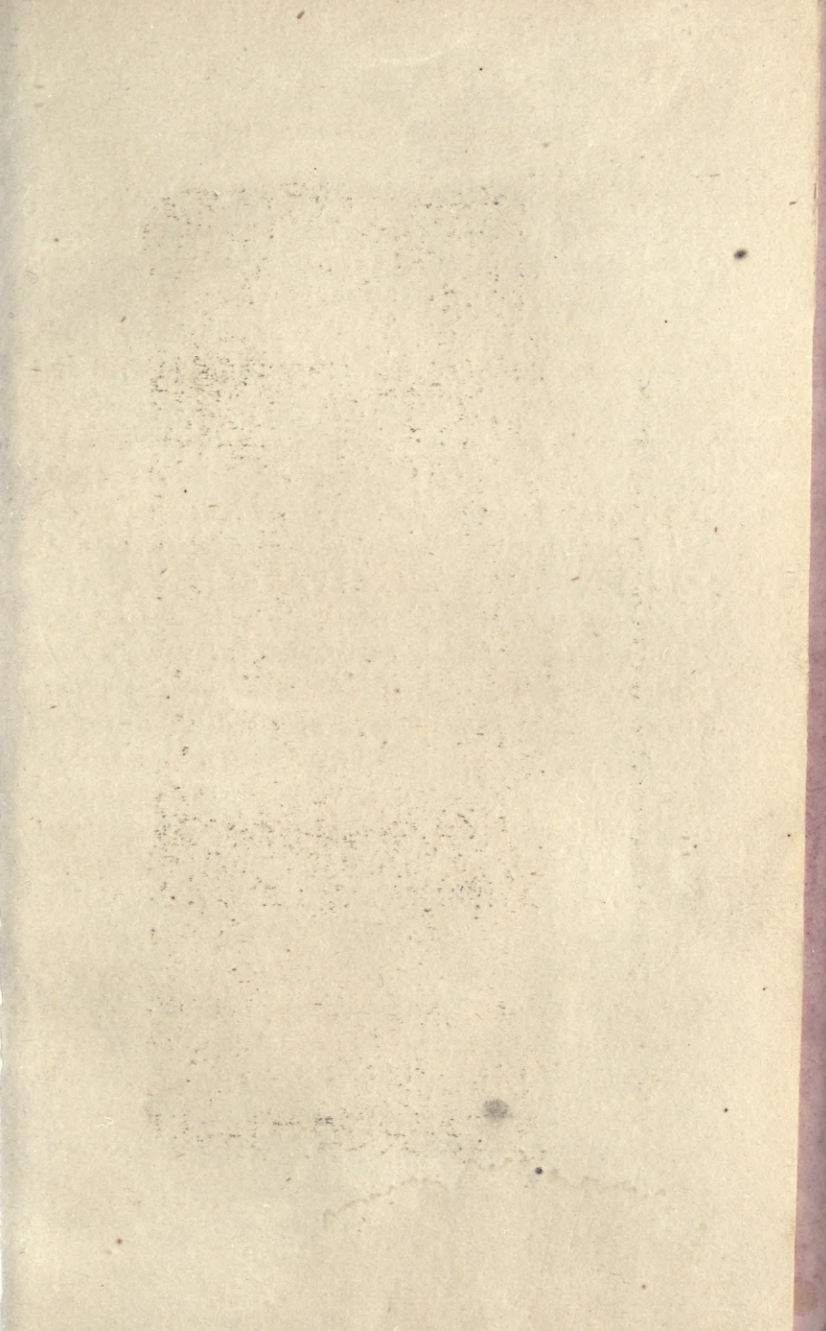




statue, of very fine freestone, and evidently formed to stand upright, represents a high church dignitary—said to be Thomas à Becket, to whom the Church was dedicated, but more probably Bernard de Linton. The head and hands are broken off. One of the hands held the crosier. Mutilated as it is, this figure displays a very great degree of beauty and grace in the arrangement of the drapery. The robes from the neck to the feet are adorned with finely carved lace ornaments, which bear traces of being richly gilt. The figure is three inches longer than that of William's. The other statue is larger than the two noticed, but is broken across the middle. The lower half was dug out of the ruins in 1814, and is therefore more decayed than the upper half. The head is also wanting, and the whole is so mutilated and wasted, owing to the softness of the sandstone of which it is composed, that it is impossible to say more respecting it than that it has been the figure of an abbot. In the Vestry is also shewn a large sculptured stone, said to be part of the facing of the High Altar. The following description, with the help of the drawing, will enable visitors to understand the four figures sculptured on it. The figure on the left represents the Angel of Mercy with the Shield of Salvation; the next a Monk, with the Aspersery and Pitcher of Holy Water for sprinkling; the next a Nun holding the Paten with the consecrating wafer; the next a Monk, with open book, assisting at the Chants. An-

other stone representing Death and the Pilgrim, is also shewn, and, though not so old or interesting as the other, is, for its quaintness, worth preserving. The top of the stone is partly broken; but, from what is left of the inscription, it appears to have been—"O, wretched man that I am, who shall deliver me from the body of this death?"

In 1835 the Commissioners, under the superintendence of Mr Reid, Queen's Architect for Scotland, had the whole body of the Church from the west or entrance gate to the High Altar cleared out, thus shewing at one glance the extent of this once splendid place of worship. Near the steps of the High Altar were discovered three stone coffins. The one in the centre is said to be that of William the Lion. The socket which held the cross of the High Altar yet remains at the head of this grave. The other grave was supposed to be that of Queen Ermengarde, consort of William. The remains of the body were found sewed up in strong leather, part of which is kept for inspection, with a portion of the skull and other bones. Although there can be no doubt that these remains were that of some great personage, they cannot be those of Queen Ermengarde, for she was buried before the High Altar of the Abbey of Balmerino in 1233, which, in conjunction with her son Alexander II., she had erected in 1225. The grave on the right is said to be that of George, Bishop of Moray, the Pope's Legate. At the same time, the graves of Gilchrist,

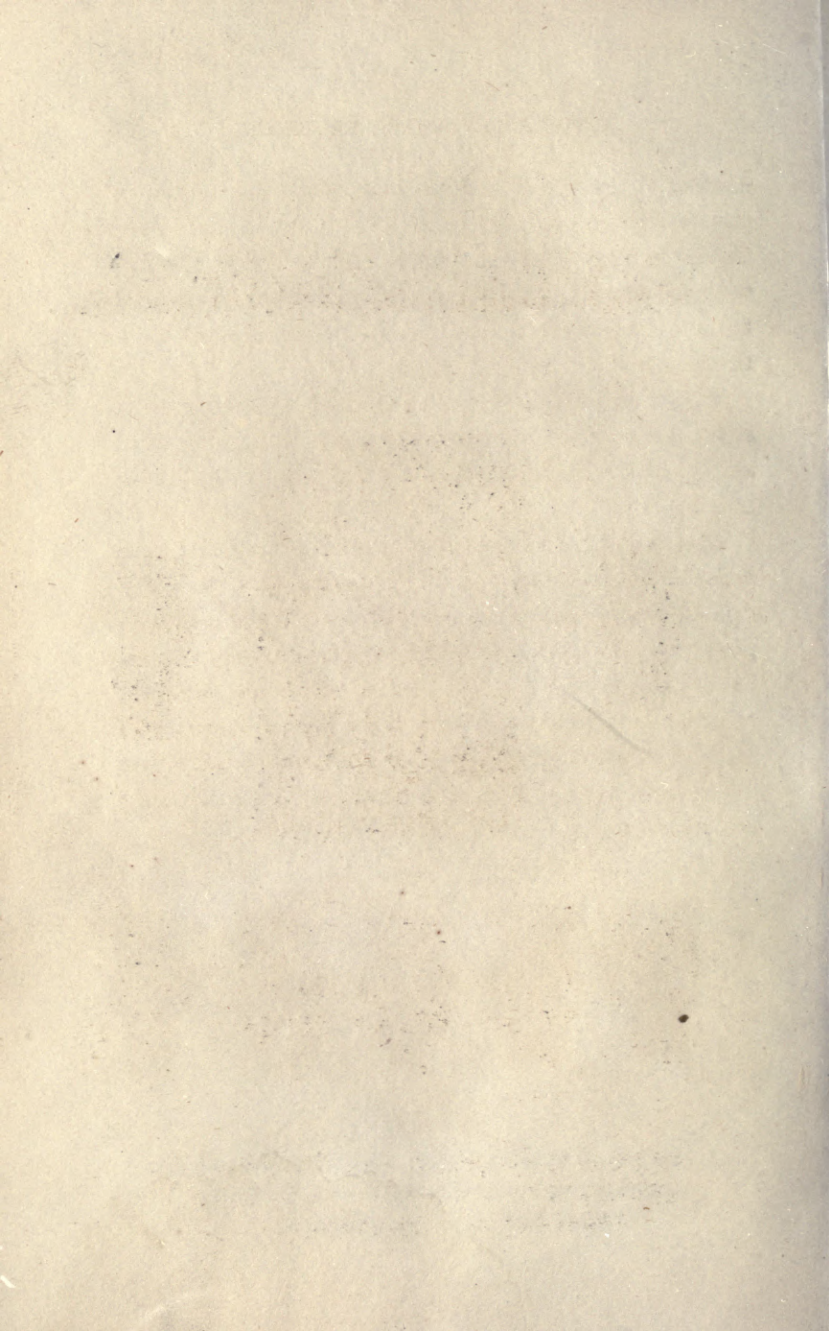




SCULPTURED STONE FROM THE HIGH ALTAR.



**CARVED WOOD FROM ABBOT'S HOUSE
SCULPTURED STONE IN THE VESTRY.
CAPITALS IN THE VESTRY.**



Earl of Angus, and his two sons, were discovered in the south-west corner of the south transept, where the altar of St. Catherine stood. The thigh bone of this great earl is still shewn, and must have belonged to a very powerful man; as also what is said to be the heart of William the Lion.

The various relics enumerated above, along with several exquisite specimens of ancient architectural skill, are shewn to visitors by the Abbey Keeper in the Vestry.

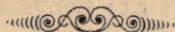
Such is a brief sketch of all that is left of this once magnificent Monastery. The remains speak of glory departed, and tell a mournful tale of the effects of party fury and religious fanaticism; while they remind us of the dawn of a new and a better era, wherein religious and political liberty have been fostered, and have flourished, and in which the soul of man has been emancipated from the thralldom of a debasing superstition.

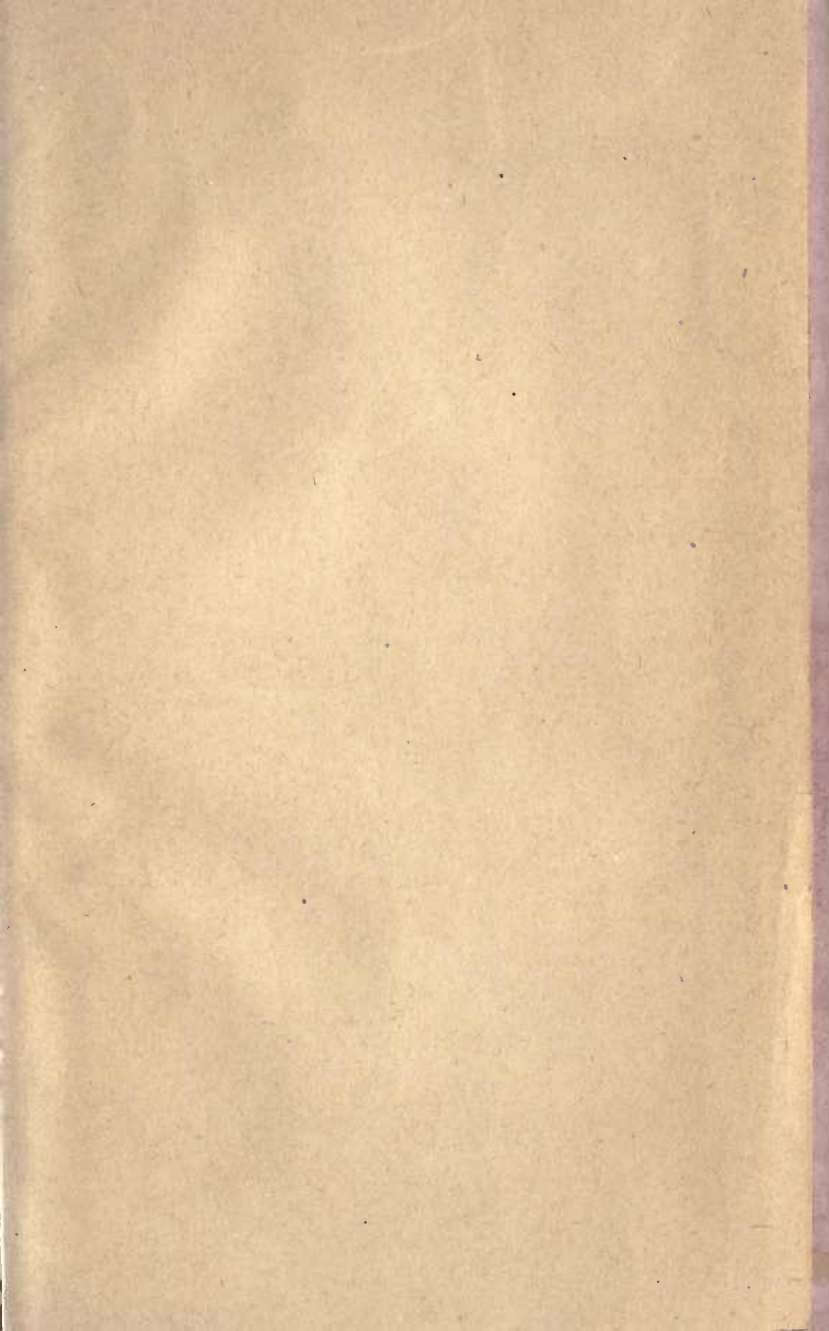
CHAPTER XI.

Seals of the Abbey.

THE Conventual Seal of the Abbey was round, and measured $3\frac{1}{2}$ inches in diameter. It was well executed, considering its age; and it represents on the obverse side Thomas à Becket at the altar, with four assassins approaching to murder him; while a figure kneeling on the steps below is believed to represent the penance of King Henry II. The inscription is—“Sigillvm : Abbatis : Et : Conventus : Sci : Thome : Martvris : De Aberbrothot.” The counter seal represents a shrine, with open folding doors, displaying the Virgin and Child, seated and crowned, and surrounded by a legend, which has been found to read as follows:—“Porta Salutis Ave : Per Te Patet Exitvs Ave : Venit At Eva Ve : Ve Qvia Tollis Ave.” The impression of a beautiful seal used by Abbot John Gedy, and appended to the Act of Parliament, settling the successor to the Crown in 1371, contains in its upper compartment the Virgin and Child, with an angel worshipping on either side. The middle compartment represents the murder of Becket and

the King's penance at the altar ; while a figure, seated and fully draped, occupies the lower compartment. This seal is oblong, and measures about $2\frac{1}{8}$ inches in length. The outer inscription is :—" Sigill : Abbatis : Sci."



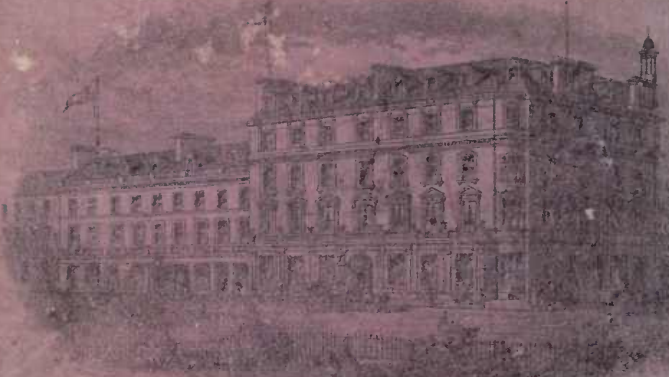


DA
890
A5L3

Lawson, Charles S.
Historical and descriptive
guide to the abbey of
Aberbrothock

PLEASE DO NOT REMOVE
CARDS OR SLIPS FROM THIS POCKET

UNIVERSITY OF TORONTO LIBRARY



LAMB'S TEMPERANCE HOTEL

ONE AND A HALF POUNDS A WEEK FOR ROOMS.

REFRESHMENT FOR ALL CLASSES.

THE large additions J. Lamb made to this Hotel were just completed and opened on the 1st meeting of the British Association last year. All modern improved appliances have been made available. Steam and Hydraulic Power is the preparation of Viands, and in the efficient working of the Hotel. It contains sixty Bed Rooms, with Dressing and Bath Rooms of the first order. The first floor of the New Building contains a splendid Commercial Room, and a Coffee or Drawing Room, also Smoking and Writing Rooms. A Billiard Table has been placed in the former Commercial Room, specially designed for the use of those residing in the house. The other spacious rooms in that portion of the building are appropriated for those coming to the house with stock. The whole range on the ground floor is appropriated to Dining and Refreshment purposes, with suitable arrangements both for Ladies and Gentlemen in the Dining and Refreshment apartments.